

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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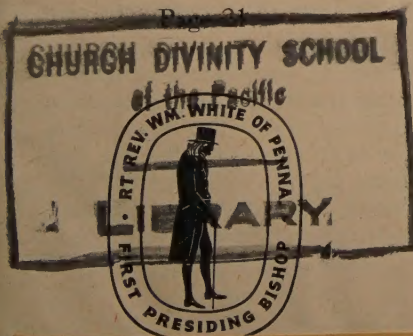
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MRS. CLINTON S. QUIN

Presiding Officer of the Triennial Meeting of the Woman's Auxiliary.

Second Pre-Convention Number

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Development vs. Innovation

TO THE EDITOR: Those Episcopalians who desire to be loyal to the traditions for which our communion has stood firm since the 16th century must be grateful to the minority of the Commission on Approaches to Unity for the position which they have taken in the recently published report on negotiations with the Presbyterians. For to any historically informed person, it is obvious that the result of the majority proposals would be (as the minority says) to swing us out of the orbit of Catholic Christianity and into the orbit of strictly Protestant, and indeed Presbyterian, Christianity. In the considered judgment of this writer, the present scheme is much worse—from this point of view—than some of the earlier proposals and suggested concordats, and Bishop Fenner is therefore justified in the stand which he takes in his address lately reported in *THE LIVING CHURCH* [July 21st].

I am emboldened to make these remarks because I have entertained a considerable sympathy with certain aspects of the earlier proposals and have at no time belonged to what might be called the *non possumus* school of Churchmen, who plainly will reject any and every reunion proposal. For one whose view of Christianity is definitely Catholic and traditional, yet developmental and influenced (for good or bad) by modern criticism and theological

study, it must be a fundamental tenet that our tradition will grow and change, adapting itself to new situations and circumstances. A "liberal" or "dynamic" Catholicism, such as many of us defend, cannot be lacking in generosity, nor can it be content to "leave things alone," if it be at all possible that greater truth and good may be given us by the Holy Spirit. But there is a tremendous difference between development and sheer innovation; the former is the inevitable movement from accomplished and established truths, while the latter is a reduction of Christianity to an unidentifiable congeries of appealing ideas and expedient usages.

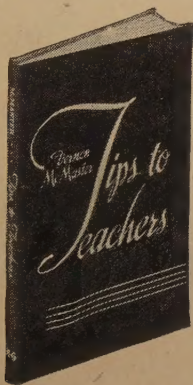
Many of us believe that along genuine developmental lines, reunion *can* be accomplished. As we understand the fundamental Catholic position, we can interpret it in accordance with our newer insight and knowledge and make it an attractive and compelling thing, which has room for and indeed demands the values and truths of our Protestant brethren. But unconditionally to surrender the fundamental Catholic position gains nothing at all—and when I say "Catholic" I mean nothing other than the position laid down, the lines of development set forth, by the fathers of the Anglican Communion as we discover them conveniently summed up (for those who do not wish to go to the original sources) in the volume *Anglicanism*, edited by the late Dr. Paul Elmer More

and the present Lady Margaret professor of Divinity in Oxford, the Rev. Frank Leslie Cross.*

A recent statement by the faculty of one of our seminaries remarks that the Reformation was God's will. How simple that statement is and how many problems it shirks! Which Reformation, continental or English? If continental, which of the three or four of those? Unless we believe that the Reformation which our Anglican divines accomplished and for which they fought from the middle of the 16th century to the end of the 17th, is more nearly God's will for His Church than that wrought elsewhere, we have no moral right to continue to be Anglicans. In that case, such a plan as the majority proposes is indeed in order. But if, in response to Dr. Reinhold Niebuhr's demand that the Episcopal Church "make up its mind about the Reformation," we contend that it *has* made up its mind, and that that mind is found in its position as opposing the Puritans and maintaining a distinctive reformed Catholicism such as the Prayer Book presents—in faith, in worship, in discipline, and in ministry—we shall agree with the Minority Report. Otherwise, we have already surrendered our Anglican heritage, long before we have united with Presbyterians or anyone else.

It has been a standing conviction of mine

*Milwaukee: Morehouse, 1935. Pp. xxvi-811. Out of print.



Published August 14th

Tips to Teachers

by Vernon McMaster

Church School teachers and prospective Church School teachers will welcome this much-needed guide to some fundamental approaches and principles of effective teaching. The book carries the individual to the point where he can enter intelligently into work with a class of boys and girls.

The author makes his instruction entertaining as well as valuable by allowing the reader to "sit in" on a series of Tuesday night meetings of a pastor and his five teacher-trainees. In nine provocative discussions, the pastor helps his future teachers to understand the purpose of teaching, the child's way of learning, the goals of a Church School teacher, the tools which teachers can use, the weaknesses and strengths of workbooks.

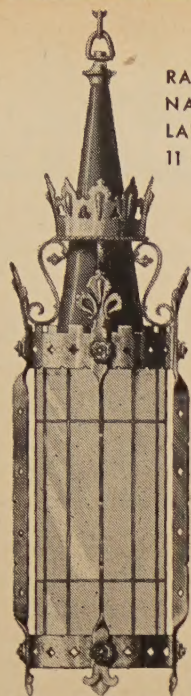
Questions which test the reader's assimilation of the material are included in the appendix together with definite procedures for the reader to follow in making practical application of the instruction. Chapter headings are as follows: Selected for Service, The All-Important Desire, Thinking and Doing, Center of the Target, A Contributing Member, Goal Ahead, Helps for You, Planning Together, Judgment Day.

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LETTERS

that to indulge in controversial writing is vulgar and useless. I am writing this present letter for one reason only. That is, that I know that I speak for a great number of clergy and laity who are not "extremist" Anglo-Catholics—so unkindly termed "disloyal Romanizers" or "a small vocal minority" in some recent letters and articles—but who are sure of the Catholic position of our communion, who are anxious to combine this truth with an equally genuine recognition of the value of the Reformation and the evangelical witness in Anglicanism, and who are certain of the need for a developing and dynamic theology. We believe that Anglicanism is Catholicism without Roman error, Catholicism with evangelical truth and apostolic order (in Hobart's phrase), Catholicism free to grow according to its proper genius. And at this moment, we are sorely distressed at the division and bitterness which have appeared during the past ten years and which if persisted in may split our Church and in any event can lead only to further disagreement and acrimonious feeling.

A NEW APPROACH

The Majority Report, such of us feel, compromises Anglicanism to such a degree that it ought to be rejected by the General Convention in September. A commission should then be appointed which will seek to discover ways in which our separated brethren may be united with us, *not* by sacrifice of our Anglican heritage *but* by an inclusion within some wider empirical communion of all of that heritage, along with the values and truths for which our Protestant friends have contended. This will take a long, long time, but divine urgency is not to be confused with human hurrying, and a schism which has lasted for 400 years can hardly be healed in ten. But above all things, let us not descend to the type of vulgar controversy which has lately disfigured the religious press. As I have said in the preceding paragraph, this is both fruitless and shocking—or if it have any fruit, it will be to drive out from amongst us many so-called "extremists" who are loyal of our number.

(Rev.) W. NORMAN PITTENGER.

Rumson, N. J.

The Living Church

Established 1878

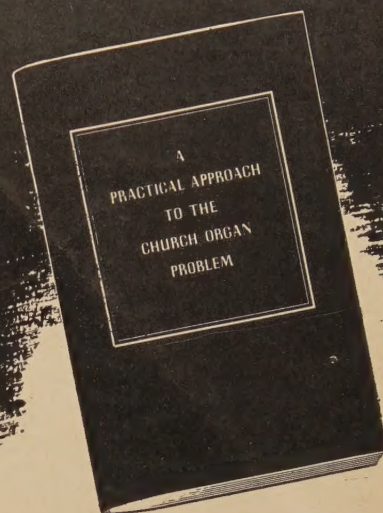
A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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A BOOK THAT ANSWERS THE PROBLEMS OF THE CHURCH ORGAN COMMITTEE

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THIS WEEK

The kind of General Convention coverage we like to give seems practically assured as gifts from hundreds of readers for our Convention fund continue to pour in. The total now stands at \$3,900, with the objective of \$4,500 not far ahead. Every dollar contributed will help toward the goal of providing a clear, comprehensive, and well illustrated record of one of the most crucial meetings of the Church in this century. (Checks may be made payable to the **Church Literature Foundation** and sent to this office, with notation, "For Living Church General Convention Fund.")

Bishop Oldham of Albany, representing the Episcopal Church at the World Council conference on international affairs, gives in his article on page 14 a report of his visit to Canterbury. RNS news by wireless from London (p. 7) reports the action of the conference in setting up a 30-man commission for joint study and action.

This second special pre-Convention issue deals especially with the work of the Woman's Auxiliary. Features include the program of the Triennial, the list of delegates and alternates, pictures of the presiding officer, **Mrs. Quin**, and the parliamentarian, **Mrs. Hobby**, and a leading editorial on the work of the Auxiliary.

The Forward Movement will ask nothing of General Convention except that it continue under the supervision of the Presiding Bishop. Yet we present the full text of its report this week (p. 16), as a highly readable account of an important work well done. Other reports include one on the **American Churches in Europe** (p. 7); on the **Federal Council** (p. 6); and on **Deaconesses** (p. 6).

General Convention is always exciting; but it always causes a logjam of articles on other subjects. As soon as Convention is over, we shall embark on a fall schedule of extraordinary interest and significance. We may be able to sandwich in a Convention issue the report on the resurgence of religion as a social force on the Continent by our associate editor, **Mr. Paul B. Anderson**, who has just returned from Europe. A series of four by **Fr. Roland Palmer, SSJE**, will tell how the Church of England in Canada is conducting unity discussions without raising anybody's blood pressure. A top-notch *Everyday Religion* series by **Fr. Heuss** of Evanston, deferred to provide space for the General Convention intercessions, will help the layman to review his faith as a Prayer Book Churchman. **Wilford O. Cross**, **Norman Pittenger**, . . . we could go on for quite a while! Better enter a subscription now, if you are not already a full-year subscriber. (The price is \$5.85 a year.)

PETER DAY.



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Keeping the Child in the Midst

ONE hears much today about "child-centered teaching." It is the boast of educators claiming the title Progressive that they aim to deal with the child as he is, rather than to put over on him some ancient theology. This approach starts with the observation that the child is a child of nature, that life arises from within, and that our task is to allow these life impulses to reach their God-intended fruition.

We have all heard sermons at religious education gatherings on the text, "Jesus placed a child in the midst." The conclusion reached is either the progressive thesis above, or more often the broader theme that we should pay more attention to childhood. It should be noted, however, that our Lord on this occasion did not give an instruction on the potentialities of childhood, but used the child as a parable or symbol of the child-like heart. He then added a solemn admonition of our responsibility not to "offend one of these little ones which believe in me."

CHRISTIAN CHILDREN

These last words give us a new thought: The child is our responsibility because he already is a believing Christian.

Our children, normally, have never known anything save Christian surroundings. The *quality* of that Christian life, and therefore its effect upon the child, depends upon the kind of Christians who make up his special circle.

Here is a point of view for all teachers to hold: Our Lord put the child, every child, in our midst. We are part of the circle around the Lord. He calls our attention to the child with a solemn warning—better be drowned than fail. What is our teaching program, then?

The child was not forcibly brought into the Faith by some super-induced conversion, as certain Protestant systems would insist. He was born there. He awakes to find himself there, and there the Church school finds him, in the font roll of baptized infants, and later in the pre-school and subsequent classes.

We must contrive never to lose him. Starting at the center of the Church's life, let us surround him with fence on fence of joyous and purposeful experience. The parish and home should provide so many and such right experiences that the boy or girl will have these as

his enduring interests. For what we do, we become.

Make a list of some of the experiences which will hold our children to the Church: praying and church-going parents, grace at meals, and companionship in all kinds of Church life. At the church plant, or starting from it: vital worship services, corporate Communion. Classes for study, leading to home study, memorizing, explorations, projects, and many activities of learning. Social life suited to his age: parties, picnics, rallies, excursions, breakfasts, dances, dramatics, and the like. Personal relations, private conferences, informal or planned, with teacher, clergy, or other skilled Christians. Special events: Children's mission, vacation school, Lenten services, work and service projects.

CHURCH LIFE

A mother listed the following Church advantages enjoyed by her 13-year-old son each week: On Sundays, serves, attends class in Church school, with opening worship. Goes at eleven with parents, sometimes serves; in the evening the YPF. Then he has Scouts Tuesday nights, and weekday instruction on Thursday morning. Perhaps this boy is doing more than the average, but the facilities are there, to be enjoyed as each child is able or interested. These things, through the years, constitute "Church life." He is a part of it, and it is making him.

In practice, what can each teacher do to plan these experiences? Clearly each teacher should try to relate his pupils to all of parish life, and to produce as many added occasions as may be. He should outline, early in the year, a full and varied program of activities. In addition to the regular lessons suggested by the textbook, do your plans include some of these things? One or two social events, either as a class, or with the larger school unit? Two or three work projects calling for activity outside of the Sunday period? Class worship, either with the whole school, or by planned arrangement together at special services? At least one pilgrimage or excursion together?

You will be given a list of names soon to be your class for the school year. You find them already in the midst, in mid-course of their Christian career. Your part is to continue that life, to hold each one so happily that he will never want to leave.

NINTH SUNDAY AFTER TRINITY

GENERAL

CONVENTION

Archbishop to Address Meeting Of Church Organizations

The Archbishop of Canterbury will be the main speaker at the mass meeting of the members of the Brotherhood of St. Andrew and the Daughters of the King, September 8th. The meeting will be presided over by the Hon. Owen J. Roberts, former Justice of the United States Supreme Court. Bishop Hart of Pennsylvania will give the invocation. John Foster Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches, will also address the meeting. The Presiding Bishop will give the benediction. The theme of the meeting will be "World Brotherhood."

Periodical Club Meets Sept. 9-13

The Church Periodical Club has announced the schedule for its triennial meeting in Philadelphia. The headquarters will be St. Mary's Church, 3914 Locust Street, where all meetings and services will be held.

Registration will begin on Monday, September 9th, from 3 to 6 PM, and will continue on Tuesday morning following a corporate Communion and breakfast for the delegates. The final meeting will be at 9:30 AM on Friday the 13th.

Among the domestic and foreign mis-



CHURCH OF THE AIR PREACHERS: *The Rev. John S. Higgins, rector of Gethsemane Church, Minneapolis, greets Bishop Johnson, retired Bishop of Colorado, at the broadcast of the Church of the Air program on August 4th.* Fr. Higgins was the preacher on the 15th anniversary of the series. Bishop Johnson, at one time the rector of Gethsemane Church, was the first preacher on the program.*

sionaries who will address the group will be Bishop Boynton of Puerto Rico, who will speak at 2:30 PM, Wednesday.

NDP Meeting in Philadelphia

National Diocesan Press, the organization of editors of diocesan papers and magazines in the Episcopal Church, will hold its annual meeting September 9th in St. Stephen's Community House, Philadelphia, from 2:00 till 7:00 PM, the Rev. G. R. Madson, Albany, Ga., president of the organization, has announced.

Preceding the actual business of the association will be a series of papers and discussion on matters of concern to the editors. The Rev. J. Lewis Gibbs, Staunton, Va., a charter member of the

* Norman Johnson, son of the Bishop and director of the church's choir, and Jean McIntyre, organist, look on.

NDP, will present a historical sketch. Other speakers and discussion leaders include the Rev. Messrs. Smythe Lindsay, San Antonio; F. B. Atkinson, Cincinnati; John W. Irwin, New York City; S. C. Clark, Los Angeles; Clyde Brown, Washington; and Messrs. Robert Jordan and William E. Leidt of the National Council staff.

This will be the first meeting since the General Convention dinner meeting three years ago in Cleveland, Ohio. Subsequent meetings have been made impossible by the war.

Nurses Guild Will Meet Sept. 15th

The Guild of St. Barnabas for Nurses will have a memorial service at St. Stephen's Church, Philadelphia, September 15th. Meeting of the general council and the executive committee will follow the service. It is hoped that the

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

Member of the Associated Church Press.

chaplains of the guild will be able to attend and the members hope that others may attend in order to familiarize themselves with the features of the guild.

The Rev. Robert D. Morris, chaplain of the Episcopal Hospital in Philadelphia, will arrange room accommodations for those who will need to remain in the city overnight. Hotel rooms are not available, but some tourist rooms may be secured. Indicate the exact time of arrival and rooms desired. His address is c/o Episcopal Hospital, Lehigh Ave. and Front St., Philadelphia 25, Pennsylvania.

DEACONESSES

Report of Advisory Commission

In the report of the Advisory Commission on the Work of Deaconesses, it is urged that more emphasis be placed "upon the great and widespread opportunities for work in the Church on the part of consecrated women who are willing to forego normal family life and give themselves wholeheartedly to lifelong service in the Church." It is felt by the members of the Commission that this opportunity should be presented to the women who have been serving their country in the armed forces during the war, to the young women in colleges, and to all others who might heed the call of Christ to serve Him in His Church.

The order of deaconesses differs from the Religious communities in that its members do not take the life vows of poverty, chastity, and obedience. Deaconesses are not allowed to marry while they are in the order, but they are free to do so at any time—relinquishing, at the same time, their membership in the order. They may also resign from the order at will. The requirements and purposes of the order of deaconesses are set forth in the canons of the Church, and prescribe the minimum age and educational requirements.

It is felt by the members of the Commission that provision should be made for the deaconesses when they reach the age of retirement or become disabled. It is true that some provision is made by the Woman's Auxiliary and the Deaconess Retiring Fund, but neither of these institutions suffices.

The Commission urged the establishment by the National Council of a National Training Center for Deaconesses and other women workers in the General Convention of 1943. It has resulted in the establishment of such a center at Windham House, New York City, with courses provided by members of the faculty of General Theological Seminary and courses taken at Columbia University, New York State Teachers' College, and Union Theological Seminary. The executive committee of the

OVETA CULP HOBBY

Mrs. William P. Hobby, executive vice-president of the Houston *Post*, will serve as parliamentarian for the Triennial of the Woman's Auxiliary. She is probably most widely known as the director of the Woman's Auxiliary Army Corps during its entire history from May, 1942, to July, 1943, when it became the WAC, with her as the commander holding the rank of colonel in the Army of the United States.

Mrs. Hobby, however, has other qualifications for her responsible position in the Triennial. Among them is her experience gained as the parliamentarian of the Texas House of Representatives, 1925-31 and 1939-41. She is the author of *Mr. Chairman*, a textbook on parliamentary law, and a syndicated column of the same title.

She is a communicant of Palmer Memorial Church, Houston, Texas.



Roulande.

PARLIAMENTARIAN

National Conference of Deaconesses reopened St. Faith's House, New York City, in 1944. It is hoped that it may continue to equip women, whether as deaconesses or lay workers, for service in the Church.

The chairman of the advisory commission is Bishop Randall, Suffragan of Chicago, and other members include: Bishop Oldham of Albany, Bishop Ziegler of Wyoming, Bishop Block of California, and Bishop McKinstry of Delaware.

FEDERAL COUNCIL

Representatives Explain Relation Between Church and Council

In their report to the General Convention, the members of the Church* serving on the executive committee of the Federal Council of Churches are reviewing the activities of the Council in very brief reference and explaining the opportunity the Council affords for the Churches, witnessing together without infringing on their individual doctrine, to exert an influence "far greater than that of any one communion." Bishop Sterrett of Bethlehem, writing for the representatives, cautions the Church to evaluate reports from the Federal Council with the understanding that the Council speaks only officially through

its biennial meeting or through its executive committee, "a sizable body of something over 90 members."

The full text of the report follows:

As your representatives on the Executive Committee of the Federal Council of the Churches of Christ in America, at the request of the Presiding Bishop in June, 1941, we sent to all our clergy, to the lay deputies to General Convention, the delegates of the triennial meeting of the Woman's Auxiliary, and some others, literature concerning the status of our communion as a constituent member. It has been suggested that the Church would welcome a report of the main activities of the Council and our connection with them. This statement, sent with the approval of the Presiding Bishop, is an effort to comply with this request.

The delegation appointed by the Presiding Bishop in 1941 has been reappointed and continues to serve, as shown on the report, with few changes. We regret to report that the Rev. Theodore S. Will, D.D., rector of All Saints' Church, Atlanta, Georgia, died in 1945. For your information we are enclosing a list of all who have served on the delegation as members of the Executive Committee or in any other capacity in connection with the Council.

The booklet, "The Federal Council of Churches, What It Is and Does," gives a comprehensive description of the program. At the time when our Church became a constituent member, the World War had been in operation more than a year and the leaders of the Council realized that there would be an ever-increasing need for sustaining united service of the Churches. This was made more urgent after Pearl Harbor. Many have reason to be grateful for the helpful leadership

*Churchmen serving on the Executive Committee are Bishop Sterrett of Bethlehem, Bishop Gilbert, Suffragan of New York, the Rev. C. L. Gomph, the Rev. A. R. Pepper, and John M. Glenn; alternates are the Presiding Bishop (alternate at large), Bishop McKinstry of Delaware, the Rev. L. W. Pitt, and the Rev. S. W. Hale.

such war-time commissions as those cooperating with that on Army and Navy Chaplains, Servicemen's Christian League, Camp and Defense Communities, International Justice and Goodwill, Overseas Relief and Reconstruction, and the contribution of the Commission on Just and Durable Peace, under the leadership of John Foster Dulles, will, we believe, be recognized in years to come as supplying vital help in a time of grave decision. We have highest praise for the executive staff headed by Dr. Cavert, Dr. Barnes, and Dr. Miller, and their able associates, and recognize the vital service of regular commissions, such as: Evangelism, Race Relations, Social Relations, Home and Family, Research, Worship, etc.

During the war years the overwhelming majority of the representatives of the Churches staunchly upheld our country's effort, together with the other United Nations, to check and punish aggression and to preserve freedom in accord with the Atlantic Charter. These were days when we all had strong convictions and felt we had to stand by them. But the readiness of these neighbors to work together in mutual considerateness of divergent views provided an example of constructive united support of a great cause while maintaining respect for minorities that promises well for the future. This has always been in evidence with regard to our own communion. It is recognized that included in our membership are those who, while united in common loyalty to our Lord, differ as to main emphasis of the Church's witness.

We believe in this great enterprise and feel sure it has great promise. We are all eager to see definite steps in the direction of organic unity, believing it to be God's will and realizing what it can mean in the greater power for good of a united Church. But this, if it is to be sound, will take time. Here in the Federal Council is ground on which, regardless of difference in emphasis, we all can stand and work together. In the understanding that we know from experience surely grows from such fellowship, we believe it will be possible for us to work intelligently for the deeper unity of the Church.

As we, working with the representatives of other communions, strive to make our common witness and service effective, we hope you will sense the difficulty and complexity of the problems we must face, the occasions when, humbly conscious of our limitations, we will find it hard to know what is wise and sometimes to know what is Christian. We know that we in the Federal Council constituency are in no sense a super-church, that in matters of doctrine the constituent Churches must speak for themselves. We are aware that to use the Federal Council to further partisan politics, or a particular economic or social program, on which sincere Christians widely differ, would be to abuse our trust. Yet we know there are vast areas of life in which it is clearly our duty to speak with courage and clearness in support of what we believe to be Christian principles and where the Churches, witnessing together, can exert an influence far

HORTENSE PILCHER QUIN

Mrs. Clinton S. Quin, wife of the Bishop of Texas, will be the presiding officer of the Triennial of the Woman's Auxiliary in its meeting from September 10th to 20th. Mrs. Quin has served two terms on the national Executive Board of the Woman's Auxiliary, 1937-1943, and was its chairman for one year. Attendance at Triennial meetings over many years has made her thoroughly familiar with their procedure.

During the 28 years that her husband has been bishop, first as coadjutor and then as diocesan, Mrs. Quin has been active in diocesan affairs in Texas, where she is loved and respected for her graciousness and executive abilities. Her home has been a center of hospitality for the clergy and laity of the diocese. Despite the responsibilities of raising a family, she has been a frequent companion of the Bishop on his trips about the diocese and to national meetings.

greater than that of any one communion.

When you hear from time to time that the Council has taken a certain stand, we hope you will bear in mind that Council speaks officially only through action of the biennial meeting or through its Executive Committee, a sizable body of something over 19 members with representatives of all the constituent communions meeting some five times a year. Reports of committees, commissions or individuals are frequently published for study as the expression of the opinion of those individuals or groups. Obviously there are many occasions on which they would not express the views of the Council itself. If information is desired concerning any action, its standing, or its purpose, the chairman of your delegation will be glad to give the information to the best of his ability, and your representatives will always welcome advice.

We ask your prayers that we and those who may succeed us as your representatives may be worthy of your trust.

Faithfully,

(Rt. Rev.) FRANK STERRETT,

For Our Representatives on
the Executive Committee.

EUROPEAN CHURCHES

Bishop Larned's Report on Visit Transmitted to General Convention

"In view of the fact that the question of episcopal supervision of our churches in Europe will come up for discussion at the General Convention," as he writes in an introduction, Bishop

Tucker published the report made by Bishop Larned, Suffragan of Long Island, the Acting Bishop in charge of the Convocation of American Churches in Europe.

Bishop Larned in May, after his visit to the continent, reported to the Presiding Bishop his observations.

According to the Bishop, no war damage was suffered by St. Paul's Church, Rome, or by Emmanuel Church, Geneva. St. James' Church, Florence, the Church of the Holy Spirit, Nice, and the Cathedral of the Holy Trinity, Paris, suffered some damage, but either temporary or permanent repairs have been effected. The Church of the Ascension, Munich, and St. John's Church, Dresden, were both totally wrecked.

Bishop Larned's report is chiefly concerned with the need for a bishop in full-time charge of the convocation, where the clergy will need "frequent fellowship, encouragement, and meeting together for prayer, consultation, and rededication." The need is becoming more pressing, in the Bishop's view, because of the Army of Occupation and the need of closer coöperation with the Church of England and with the world organizations which are establishing headquarters in Geneva.

WORLD COUNCIL

Commission to Deal With International Affairs

Baron Frederick van Asbeck, professor in the University of Leyden, Holland, was named chairman of a newly-formed Commission on International Affairs at the Conference on World Order convened at Cambridge, England, by the World Council of Churches.

Vice-chairman of the Commission, which will seek to exert Christian influence in political matters, is John Foster Dulles of New York, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches, who presided at the Cambridge sessions. It is expected that another vice-chairman, representing China, will be nominated later.

Kenneth G. Grubb, of the Church of England Missionary Society, indicated he will accept appointment as director of the Commission, with Dr. O. Frederick Nolde of Philadelphia as vice-director.

United States members of the Commission include Bishop Oldham of Albany; Methodist Bishop G. Bromley Oxnam, president of the Federal Council of Churches; Prof. Reinhold Niebuhr of Union Theological Seminary; and Dean Virginia Gildersleeve of Barnard College.

CONTINENT

Metropolitan Eulogius Dies

By PAUL B. ANDERSON

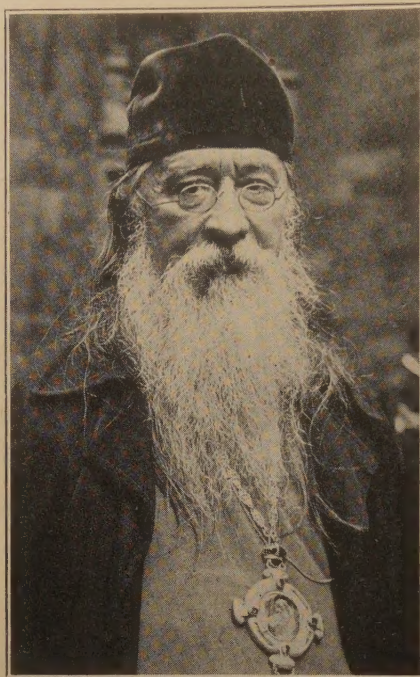
The American press has announced the death, August 8th, in Paris, of the Metropolitan Eulogius, Exarch for the Russian Orthodox Church in Western Europe. The end was not unexpected, as he has been in ill health for more than a year. In fact, on July 31st, the day I left Paris, his chaplain told me he had given him the Sacraments probably for the last time. He had reached the age of 78, and leaves behind him a long record of significant administrative experience as a bishop of the Russian Church.

In America he is chiefly known as the founder and rector of the Russian Theological Institute in Paris. In Russia, before the Revolution, he was renowned for his part in building up the Orthodox parishes in the Diocese of Kholm, then in Russian Poland, and as a member of the Third Duma. This early experience, acting as a political as well as an ecclesiastical leader, colored his whole career, for he never ceased to act as a Russian statesman, as well as an Orthodox bishop. He did not flee from Russia during the Revolution, but remained at his post, as Archbishop of Volhynia. When the waves of battle finally settled, he found himself on the Polish side of the line, was arrested, and for a time placed in a Roman Catholic monastery in confinement. Upon his release, he went to Berlin, where he received word from Patriarch Tikhon that he should take charge of all the Russian parishes in Western Europe. He took up his seat at Paris, which soon became the most lively center of Russian émigré life. While ready to share administrative responsibilities with Metropolitan Anthony and the other émigré bishops in the so-called Karlovtsy Synod, he declined to accept the principle enunciated by the latter—that the Russian bishops abroad should assume independence of Moscow until the Communist regime had been overthrown. Instead, he insisted upon retaining loyalty to the patriarchate, even during the period of separation which was soon forced upon him.

In 1931 he spoke at a public meeting in London where severe protest was being raised against persecution of the Church in Russia. As a result, he was suspended by the Patriarchal Locum Tenens, Metropolitan Sergei, but he felt that this action was taken under circumstances beyond the control of the patriarchate, and he was confident that in due time the matter would be recti-

fied. In order to preserve a proper canonical basis for his administration, however, he applied to the Patriarch of Constantinople, as the Primate among Orthodox Patriarchs, for temporary protection, and the latter issued a decree making Eulogius Exarch of the Ecumenical Patriarch for the Russian parishes under his care.

During this period of temporary separation from Moscow, he never ceased to consider the Russian Patriarchate his



METROPOLITAN EULOGIUS

true home. On more than one occasion he told me that his greatest hope was for reconciliation. It was not surprising, therefore, that he responded immediately to the proposed lifting of the suspension when brought to him personally by the Metropolitan Nicholas of Krutitzky, in August, 1945. Others of his flock would have preferred awaiting further clarification in Moscow as well as at the Phanar. He petitioned the Patriarch of Constantinople to release him of the exarchate, but received no reply. During my last visit with the Metropolitan, on July 10th, when I told of my recent conversation with Patriarch Maximos in Istanbul on the subject, he was distinctly grieved at the delay, for he longed only to be fully restored to Moscow. He even accepted a Soviet passport, granted under the Moscow decree of June 14, 1946, and here again he moved faster than those about him. His love for Russia and his loyalty to the Russian Church were apparent in all his decisions.

From the standpoint of history, how-

ever, his participation in efforts toward understanding between East and West will be considered of greater moment than any other of his acts. He went to England in 1925 to join in the festivities commemorating the Council of Nicea, and while there made friends with the Archbishop of Canterbury and other Western Churchmen. From this time on he staunchly supported the group of Russian theologians and scholars, chiefly from the Theological Academy in Paris, who have contributed so greatly to the movement leading toward the formation of the World Council of Churches. He personally attended the meeting at Utrecht in 1939, where the draft constitution of the Council was elaborated. The Moscow Patriarchate was unable to share directly in these developments, but the work done by the Metropolitan Eulogius seems now to be accepted by the Patriarch Alexei as preliminary to participation by the Russian Church as a whole in this significant undertaking. His comprehensiveness, courage, loyalty, and faith have marked the Metropolitan Eulogius as one of the great Christian leaders of our day.

JAPAN

Bishops of Three Countries At Eucharist in Tokyo

Marking the close of a meeting of the Nippon Seikokwai, a Pontifical High Mass was held at the Chapel of St. Paul's University, Ikebukuro, Tokyo. The Rt. Rev. Todomu Sugai, acting Presiding Bishop of the Seikokwai during the illness of the Most Rev. Paul Shinji Sasaki, pontificated. Included in the procession of bishops and clergy were Bishop Reifsnider of the Episcopal Church, the Rt. Rev. Samuel Heaslett and the Rt. Rev. John C. Mann of the Church of England, and the Rev. H. G. Watts of the Church of England in Canada [L.C., August 11th]. More than 100 priests were present in the procession. The congregation filled the church and many were standing on the lawn outside.

NEW GUINEA

Plan to Erect Church at Lae

The residents of Lae, New Guinea, are planning to erect a memorial church for all those who died in battle on Lae. At the present time there is no priest and no church, but steps are being taken to provide both as soon as possible. The Rt. Rev. Philip Nigel Warrington Strong is the Bishop of New Guinea.

Early History of the Diocese of Pennsylvania

I. The Beginnings, 1784-1787

By Spencer Ervin

THE organization of the Episcopal Church as an autonomous branch of the Anglican Communion after the Revolutionary War and the meetings and deliberations which led to the establishment of the Diocese of Pennsylvania¹ were closely interrelated. The Rev. William White was the guiding genius of the Church in Pennsylvania and one of the leaders in the nation. As Chaplain of the Continental Congress and as rector of Christ Church in Philadelphia, which was for the most part the seat of government, he unconsciously earned the statecraft which guided the organizers of the Church.² Associated with him were other Pennsylvanians, clergy and laymen, who as his lieutenants contributed largely to the final happy outcome.

A meeting held in Dr. White's house March 29, 1784, concerned itself with the organization of the Church both in Pennsylvania and in the nation, and in aid of the former sent out a circular letter to the 14 or 16 congregations of the state, and their clergy, for a meeting May 24th. On May 11th, White, Blackwell, and Magaw, clergy of Pennsylvania, attended the well known New Brunswick meeting which led to the more important meeting in New York in October, 1784.

The meeting of Pennsylvania Churchmen which White and his associates had called for May 24, 1784, adopted some "principles":

"First. That the Episcopal Church in these states is and ought to be independent of all foreign authority, ecclesiastical or civil.

"Second. That it hath, and ought to have, in common with all other religious societies, full and exclusive Powers to regulate the Concerns of its own communion.

"Third. That the doctrines of the Gospel be maintained, as now professed by the Church of England; and Uniformity of

Worship be continued, as near as may be, to the liturgy of the said church.

"Fourth. That the succession of the ministry be agreeable to the usage which requireth the three orders of bishops,

¶ *Mr. Ervin, a member of the standing committee of the diocese and a lay deputy to General Convention, in this article reviews in outline the formation of the diocese and its contribution to the organization of the national Church. In an subsequent article he will give more details of the episcopates of Bishop White, Bishop Onderdonk, and Bishop Potter.*

priests, and deacons; that the rights and powers of the same respectively be ascertained; and that they be exercised according to reasonable Laws, to be duly made.

"Fifth. That to make canons or laws, there be no other authority than that of a representative body of the clergy and laity conjointly.

"Sixth. That no powers be delegated to a general ecclesiastical government, except such as cannot conveniently be exercised by the clergy and vestries in their respective congregations."³

A "standing committee" of correspondence, with large powers, was set up, which represented Pennsylvania at the New York meeting of October, 1784.

On October 6, 1784, the New York meeting convened, attended by representatives from Massachusetts and Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland, and by an observer from Virginia.⁴ Pennsylvania was represented by five members of its "standing committee," including Dr. White, and by Samuel Powel and Richard Peters, specially invited by them. The meeting appointed a committee of eight, includ-

ing Dr. White and Mr. Matthew Clarkson of Pennsylvania, "to essay the fundamental principles of a general Constitution for this Church." The meeting considered, amended, and then adopted the report of the committee, which recommended a General Convention, to which the Church in each state should send lay and clerical deputies; maintenance of the "doctrines of the gospel" as then held by the Church of England, and adherence "to the Liturgy of the said Church as far as shall be consistent with the American Revolution, and the Constitution of the respective States"; a bishop in every state, to be a member of General Convention *ex officio*; voting by orders; and a first meeting of General Convention in Philadelphia "the Tuesday before the feast of St. Michael next," to which it was hoped and desired that the respective states would send deputies, lay and clerical.

On May 23, 1785, four months and two days before the day set for the first General Convention, there assembled in Philadelphia the first convention of the Diocese of Pennsylvania, held, as its journal recites, "in consequence of" the New York meeting of the previous October. The clergy present were Dr. White of Christ Church and St. Peter's, the Rev. Messrs. Blackwell and Magaw, three other clergy, and ten laymen. Dr. White was unanimously chosen president and was also named on a committee of five "to prepare an act of association of the clergy and congregations of the Protestant Episcopal Church in the State of Pennsylvania, who shall meet in convention," under instruction to regard certain fundamental points. The "Act of Association" drafted by the committee was read, considered by paragraphs, agreed to, and subscribed by those present, and later by others.⁵

Preambles recited the separation from the mother country and the necessity of organizing the Church in the United States; the creation at the meeting of May 25, 1784, of a committee to confer and correspond with representatives from the Church in other states; the concurrence of the committee with such representatives, at the meeting of October 6th and 7th in New York, in proposing a General Convention to be held in Philadelphia the Tuesday before the Feast of St. Michael next; and the recommendation by the New York meet-

¹Each diocese was originally coterminous with the limits of an entire state and frequently referred to as a state instead of a diocese, yet it is easy to forget this in reading a diocesan history. The Diocese of Pennsylvania was coterminous with the state only until 1865. At that time the Diocese of Pittsburgh was created out of the 22 westernmost counties, the area west of the Alleghenies, which was roughly two-fifths of the state. In 1870 the Diocese of Central Pennsylvania, now Bethlehem, was organized from all the remaining counties except the five southeastern ones which compose the present diocese: Philadelphia, Delaware, Chester, Montgomery, and Bucks. The Dioceses of Harrisburg and Erie were later taken from those of Central Pennsylvania and Pittsburgh, respectively.

²McConnell, *History of the American Episcopal Church*, p. 236.

³The sixth principle is contrary to the view of its own powers taken consistently by General Convention and never yet successfully challenged: see E. A. White, *Constitution and Canons* (1924), pp. 21, 74, 75, 109, 380-381. As to the differences between the organization of the Church and that of the nation, see *id.* 116-119.

⁴For the observer, and the meeting in general, see Perry: *History of the American Episcopal Church 1587-1883* (1885), II, 26-35 and 47-48.

CHURCH CALENDAR

August

18. Ninth Sunday after Trinity.
24. St. Bartholomew.
25. Tenth Sunday after Trinity.
31. (Saturday.)

⁵This act, unamended, is in effect today, and is regularly printed with the constitution and canons of the diocese.

ing that the Church in the several states should organize.

The act then "determined and declared" that the clergy and congregations now or hereafter signing or consenting to the act "shall be called and known by the name of 'The protestant episcopal church in the state of Pennsylvania.'"⁶ It provided for an annual convention consisting of "all the clergy" of the Church in the state, and of lay deputies, next to be held May 22, 1786, and thereafter as fixed by rule of convention.

The convention then chose deputies to the first General Convention. The clergy chosen were the Rev. Drs. White and Magaw and the Rev. Messrs. Hutchins and Campbell. Seventeen laymen were named; there being as yet no specification by the national Church of their number. A committee was appointed "to carry on all necessary correspondence, to superintend the printing of the act of association, and to transmit the same to the several congregations in this state; and, in general, to transact all business relative to the concerns of the protestant episcopal church in the state of Pennsylvania" and the convention broke up.

On Tuesday before Michaelmas, 1785, i.e. September 27th, the first General Convention assembled, with deputies, both lay and clerical in each case, from the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. None was present from New England, principally, as the Rev. Dr. Samuel Parker of Boston later informed Bishop White, because of the failure of the meeting at New York, October 6 and 7, 1784, to give to the episcopacy the presidency its very nature demanded.⁷

The Convention first took up the articles suggested by the New York meeting as fundamental principles of a Constitution. It approved all but No. IV, dealing with doctrine and liturgy, and this it did not disapprove but referred to a committee, on which Pennsylvania was represented by Dr. White and Richard Peters. This committee was directed to draft alterations to the English liturgy, a Constitution, a plan for obtaining consecrations, and an address to the English archbishops and bishops. When the committee had completed its labors in each matter, the Convention took it up, and after having attended to some other matters, adjourned the evening of Friday, October 7th.

We may now review briefly the character of the Convention's action because of its connection with the events which followed. First, of the proposed alterations to the liturgy.⁸ These were radical,

⁶Wherever ascertainable, the original capitalization, spelling, etc., is maintained in quotations.

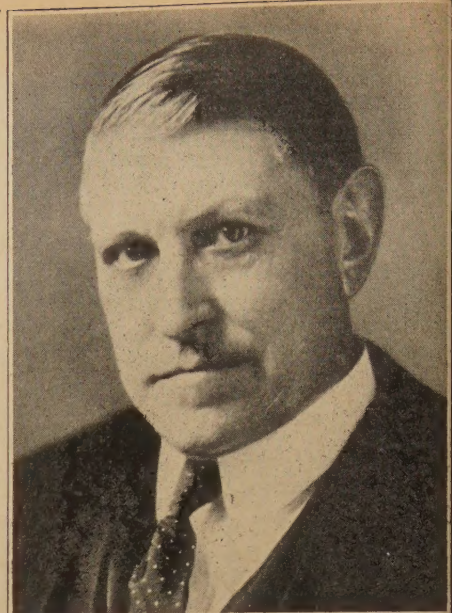
⁷Perry, II, 35-36.

⁸The term "liturgy" is here, as in the Journal of Convention, used loosely to denote not only the Communion Service but the whole Prayer Book.

OWEN J. ROBERTS

Recently a leading layman of the Diocese of Washington, Owen J. Roberts, after his retirement from the Supreme Court of the United States, has returned to his native diocese, from which he will serve as a lay deputy to the General Convention. He is one of the honorary chairmen of the local committee of arrangements as well. In Washington he had served as the chairman of the committee to present nominations for the Bishop of Washington in 1943, when Bishop Dun was elected.

Mr. Roberts resides on his farm near Phoenixville, Pa., where he gives much active attention to the promotion of plans for a better world organization. A big man physically, he has a good memory for faces and names and a willingness to bring the other man into the conversation.



Acme.

HONORARY CHAIRMAN

and when embodied, under the instructions of this Convention, in what has since been known as "the Proposed Book," and circulated, caused much opposition.⁹ New Jersey rejected them *in toto*. Pennsylvania in its second convention desired to remove some of them. Connecticut and Maryland had conservative objections. The English archbishops and bishops "saw with Grief, that Two of the Confessions of our Christian Faith, respectable for their Antiquity, have been intirely laid aside, and even in That which is called the Apostles' Creed, an Article [*the descensus*] is omitted, which was thought necessary to be inserted, with a view to a particular Heresy, in a very early Age of the Church, and has ever since had the venerable sanction of universal Reception."¹⁰

The extent of Dr. White's responsibility for the proposed alterations seems not to be ascertainable.

The Constitution proposed in 1785 was drafted by Dr. White himself.¹¹ Its 8th Article was objectionable to the English archbishops and bishops, who in their letter already quoted from, referred to it as "a Degradation of the Clerical and still more of the Episcopal Character." This Article read:

"Every clergyman, whether bishop, or presbyter, or deacon shall be amenable to the authority of the Convention in the State to which he belongs, so far as relates to suspension or removal from office; and the Convention in each state shall institute

rules for their conduct, and an equitable mode of trial."¹²

White drafted also the address to the English archbishops and bishops praying for the consecration of "such persons as shall be recommended by this Church in the several States here represented."¹³ The plan for consecrations was that the Convention address the English archbishops and bishops as above shown; that state conventions elect candidates, and also establish committees to correspond with the English bishops, and that the title of the American bishops be "The Right Rev. A. B., Bishop of the Protestant Episcopal Church in C. D."

The next event in the organization of the Church in Pennsylvania was the Pennsylvania diocesan convention of 1786, the first session of which met May 22d, in Christ Church, Philadelphia. A committee, on which Dr. White was included, was appointed to consider the Book of Common Prayer proposed by the first General Convention. It recommended changes in the Proposed Book, conservative in character and including the restoration of the Nicene Creed for alternative use in Morning Prayer, with a rubric requiring its use on six festivals. The convention accepted these recommendations, and after other less important decisions adjourned to meet October 3d.

Meanwhile, on June 20th, the second General Convention met, also in Christ Church, Philadelphia; and considered a

⁹See Perry, II, 37, 59-60, 102, 103-114. On pp. 106-112 is the text of the changes proposed.

¹⁰Undated letter of the archbishops, representing their own views, and those of 15 bishops, "being all who were then in London," to "The Committee of the General Convention at Philadelphia," printed in Perry, II, 66-68, at 66, and, with the various forms, and copy of an enabling bill, appended to it in Journals, Perry's ed., 51-56.

¹¹Perry, II, 91, citing *Memoirs*, 2d ed., 97.

¹²Text as found in Perry's edition of the Journals of General Convention, 1785-1835, published by authority of Convention (1874), I, 21-23 at 22.

In Perry's *History of the Church*, the text as given at II, 99-100, transposes Article III of the Journal text to VIII, thus naming the number of the article objected to by the archbishops and bishops VII instead of VIII.

¹³Statement in Perry, II, 39. Text in Journals, Perry's ed., 26-27.

letter of February 24, 1786, from the archbishops and 17 bishops, written before the undated letter previously mentioned. Word had come unofficially of the proceedings of the first General Convention and had given the bishops concern. A reassuring reply was agreed upon, to be accompanied by a copy of "our proposed Ecclesiastical Constitution and Book of Common Prayer," and the Convention proceeded to revise the Constitution of 1785 in respects likely to please the English bishops. It was provided in Article V that a bishop should always preside in Convention if any were present; in Article VIII a clause was added on motion of Dr. White, requir-

ing the presence of one or more bishops at every trial of a bishop, and reserving to the bishops the pronouncement of sentences of deposition; and Article X, on the qualifications of ordinands, was completely rewritten to provide for "due examination by the Bishop and two Presbyters," testimonials of moral conduct for three years past, and exhibition of letters of ordination.

A resolution was adopted recommending to the several state conventions that their deputies to "the next General Convention, after we shall have obtained a Bishop or Bishops in our Church," be empowered "to confirm and ratify" a general Constitution. The thanks of the

Convention was voted to John Adams, our Minister Plenipotentiary in London, Richard Henry Lee, late President of Congress, John Jay, Secretary for Foreign Affairs, and Richard Peters, "for their kind attention to the concerns of this Church." A committee of correspondence, which included Dr. White, Samuel Powel, and Francis Hopkinson of Pennsylvania, was appointed, empowered to call a General Convention when a majority of the committee should think it necessary, and Wilmington was agreed upon as the place for the next Convention. Adjournment occurred the 26th of June. No action had been taken on the objections to the "Proposed Book" made by Pennsylvania and other states except to refer them "to the first General Convention which shall assemble with sufficient powers to determine on the same," which proved to be an adjourned meeting of the Second General Convention in Wilmington October 10 and 11, 1786.

Soon after the Convention of June, 1786, had risen, the undated letter, already referred to, from the archbishops and 15 bishops assembled with them in London, arrived, but although it took serious exception to the matters already mentioned, and was concerned also that the testimonials of any bishops to be consecrated be adequate, it did enclose a copy of a bill to empower the English bishops to consecrate for America, with word that it would be presented to Parliament within a few days.

Almost certainly because of this letter, the second Pennsylvania convention, which, as above stated, had adjourned to meet October 3d, was called together September 14th, and after hearing read "certain communications and letters from the archbishops and bishops of England," proceeded to elect William White to be the first Bishop of Pennsylvania. The usual committee of correspondence was set up, and the deputies to the next General Convention were empowered "to join with the other states, in establishing an ecclesiastical constitution." "Two hundred guineas, or three hundred and fifty pounds currency," to be raised by apportionment among the churches of the state in proportion to the salaries paid their clergy, was voted for defraying "the necessary expences of the voyage of the bishop elect to and from England," and the convention adjourned to meet October 3d. On that date six members, including Dr. White, attended, ruled that there was no business, and adjourned *sine die*. When the third Pennsylvania convention met in May, 1787, it was as a diocesan convention presided over by a bishop. Meanwhile the adjourned General Convention of October, 1786, reciprocated the generosity of the English bishops by removing some, though not all, of the objectionable changes in the Prayer Book.

INTERCESSIONS FOR GENERAL CONVENTION

Based on the "Cycle of Prayer" Set Forth by the Bishop of Long Island

August 25. X Trinity.

For the surrender of the Church to the guidance and empowering of God the Holy Spirit.

SEND, we beseech thee, Almighty God, thy Holy Spirit into the hearts of those who compose General Convention, that he may direct and rule them according to thy will, comfort them in all their afflictions, defend them from all error, and lead them into all truth; through Jesus Christ our Lord. *Amen*.

August 26. Monday.

That all the baptized may really try to be faithful soldiers and servants of Jesus Christ.

O GOD, who didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; grant them by the same Spirit to have a right judgment in all things, and to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen*.

August 27. Tuesday.

That all confirmed Christians may live up to the spiritual capacity made available to them by the Holy Ghost in his seven-fold Confirmation gift.

ALMIGHTY and everliving God, strengthen the members of Holy Church, we beseech thee, with the Holy Ghost, the Comforter; and daily increase in them thy manifold gifts of grace: the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and forever. *Amen*.

August 28. Wednesday.

For the spirit of zeal and devotion in all bishops, priests, and deacons.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the

Church is governed and sanctified: receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church (especially); that every member of the same in his vocation and ministry may truly and godly serve thee; through Jesus Christ our Lord. *Amen*.

August 29. Thursday.

For the spirit of holiness and consecration in all seminarians, candidates, and postulants for Holy Orders.

Prayer as on August 28.

August 30. Friday.

For the adoption of a Rule of Life by all Christians.

ALMIGHTY and most merciful God, grant, we beseech thee, that by the indwelling of thy Holy Spirit, all Christians may be enlightened and strengthened for thy service; through Jesus Christ our Lord. *Amen*.

August 31. Saturday.

For God's blessing upon all (and especially clergy) conferences, retreats, and quiet days.

O LORD, we pray thee, that thy Holy Spirit, who doth preserve us by his wisdom and govern us by his providence, may by thy mercy be poured forth upon the hearts of his servants; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen*.

September 1. XI Trinity.

For God's blessing upon General Convention and all those who will participate therein.

O LORD, who by thy Holy Spirit didst kindle the hearts of the disciples of thy Son Jesus Christ our Lord: grant, we pray thee, that the same heavenly fire may inspire thy Church assembled in General Convention; through the same Jesus Christ our Lord. *Amen*.

"Strength to Build"

SOMEONE has facetiously suggested that, now that a woman has been elected as a deputy to General Convention, the men of the Church might well elect one of their number to the Triennial of the Woman's Auxiliary. Certain it is that such a man would find himself in the midst of a well-organized, busy, forward-looking organization that is doing fully as much for the advancement of the Church, in its own way, as General Convention itself.

The Woman's Auxiliary is the largest, most inclusive, and most democratic organization within the Episcopal Church. By its own official action, every baptized woman of the Church is a member. The Auxiliary is organized with a national executive board, eight provincial organizations, and a diocesan organization in each diocese and domestic missionary district; with foreign branches in Cuba, the Dominican Republic, Haiti, Liberia, Mexico, and Southern Brazil. But the major part of its work is done in the parish branches. These are, in most parishes and missions, the women of the Church organized to support the rector and vestry in all parish programs, to study and support the missionary work of the

diocese and the general Church, and in general to participate in every forward-looking Christian venture both locally and in the community and the Church at home and abroad.

Strictly speaking, it is the "Woman's Auxiliary to the National Council." The Woman's Auxiliary is recognized by the canons of the Church in the provision that it shall nominate four of its members to be elected by General Convention as members of the National Council. The four present members, whose successors will be elected next month, are Miss Mary E. Johnston of Southern Ohio, Mrs. Henry J. MacMillan of East Carolina, Mrs. John E. Hill of Pennsylvania, and Miss Anne W. Patton of Los Angeles.

But the Woman's Auxiliary has grown to be far more than merely an auxiliary body of the National Council. It is a powerful organization in its own right, with its own program and budget, its own missionaries (supported by the United Thank Offering), and its own Triennial, which meets simultaneously with General Convention. The delegates, five from each diocese and missionary district, and their alternates are listed in this issue.

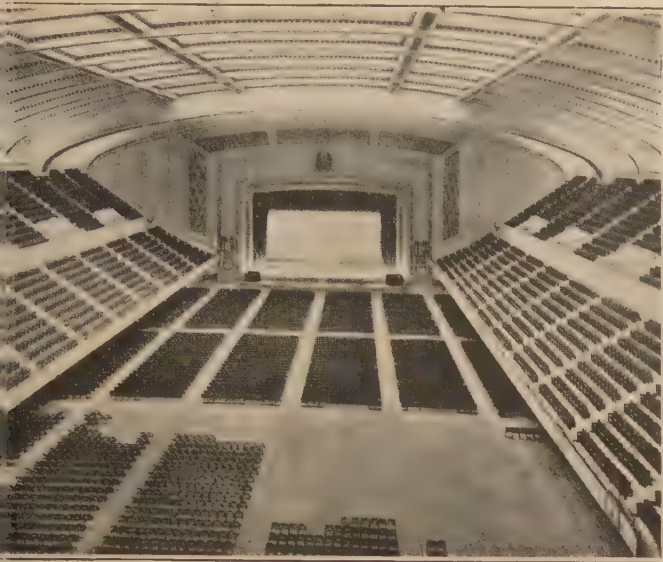


IRVINE AUDITORIUM: *The House of Deputies will hold their business sessions in this building at 34th and Spruce Streets on the campus of the University of Pennsylvania.*

THIS year's Triennial will be called to order on Tuesday, September 10th, in the auditorium of the museum of the University of Pennsylvania, in Philadelphia, by its presiding officer, Mrs. Clinton S. Quin, wife of the Bishop of Texas. Its theme, which we have used as the title of this editorial, is "Strength to Build." This subject will be considered with four main emphases — the Christian Faith, the Christian Home, the Christian World, and the World Mission of the Christian Church.

Visitors are welcome at the sessions of the Triennial, but available space this year will limit the number that can be accommodated to about one hundred at each session. However, there are three great services that are open to everyone, and that will doubtless be attended to capacity, as they have been in the past. These are the opening service, to be held in the Convention Hall at 10 AM on Tuesday the 10th; the Holy Communion, with presentation of the United Thank Offering, also in the Convention Hall, at 8 AM Wednesday the 11th; and the missionary mass meeting, to be held in Irvine Auditorium at 8 PM Thursday the 12th. At this mass meeting the actual amount of the United Thank Offering will be disclosed — always a high point of the Triennial and the General Convention.

The Triennial Meeting of the Woman's Auxiliary is one of the most important events in the life of the



INTERIOR OF CONVENTION HALL: The stage will be transformed into a chancel for the principal services of General Convention.

Church. All of us rejoice in the splendid leadership of the Church's women, exercised through the Triennial and through the day by day activities of the Woman's Auxiliary. May they continue to be blessed with fruitfulness, for the good of the whole Church and the advancement of the Kingdom of God.

Christianity United for Peace

THE establishment of a World Council Commission on International Affairs by representatives of the Churches, meeting in Cambridge, England, indicates that these leaders are well aware of the importance of a common Christian front for peace. Dr. Frederick Nolde, dean of the Lutheran theological seminary in Philadelphia, has well observed: "Christians are a minority in the world. If they do not become organized, their voices will not be heard in the councils of the world and they will have no effect."

An important beginning in worldwide Christian cooperation was made at Utrecht in 1938, when plans for the World Council of Churches were drafted. But the war intervened before those plans could be made fully effective. Now they are again moving forward, with the first session of the Assembly of the World Council planned for 1948. Meanwhile there is much important work to be done, and the setting up of the World Council's Commission on International Affairs is an important step toward discussing Christian world opinion and making it effective.

Our own Church is taking its full part in this movement. Bishop Oldham of Albany (whose article describing some international meetings preliminary to that at Cambridge is published in this week's issue of THE LIVING CHURCH) took part in the delibera-

tions as the official representative of the Presiding Bishop, and has been designated as a member of the Commission on International Affairs. General Convention will be asked to make provision for the appointment of official delegates to the Assembly of the World Council. Thus the Episcopal Church is united with the rest of the Anglican Communion, and with the Eastern Orthodox, Protestant, and Old Catholic Churches of many nations in presenting a common Christian front for peace and international justice. It is to be hoped that plans for liaison between the World Council and the Roman Catholic Church may be made effective so that, without compromise on theological differences, Christendom may speak with a united voice on vital matters in which the separated communions are in agreement. Thus the expressed desires of the Pope and of the leaders of the World Council may be implemented, and the united impact of Christian principles may be brought to bear upon those who must make and preserve the peace of the world.

Further Reports from England

BISHOP Oldham is representing the United States and the Episcopal Church at a number of important meetings in England. On one of these — the Lambeth consultative body — no detailed report will be possible because the meetings are of a confidential nature.

Next week, however, Bishop Oldham will report to the Church through our columns all that can at present be reported on this meeting, which adopted tentative agenda for the Lambeth Conference. Scheduled for July 1st to August 8th, 1948, the worldwide conference of Anglican bishops will take up many matters of special interest to the American Episcopal Church.

Convention Dinner

ONE of the traditional activities of General Convention is THE LIVING CHURCH dinner, at which bishops, deputies, Woman's Auxiliary delegates, and other members of THE LIVING CHURCH FAMILY join the editorial staff for a Family party. This year the dinner is tentatively scheduled for Saturday, September 14th, at the Bellevue-Stratford Hotel. We hope that every reader who will be in Philadelphia during the Convention will plan to attend the dinner. Except for the regular news correspondents, who are guests of honor, it is a "dutch treat" affair. Price and program will be announced later.

Don't forget to save the date — Saturday, the 14th. One other dinner is scheduled for that evening — the youth dinner; but in the crowded schedule of a streamlined Convention, it is impossible to avoid conflicting dates.

London and Canterbury

By the Rt. Rev. G. Ashton Oldham

Bishop of Albany

LONDON, minus the bombs and the black-out, is a very different city from that of my last visit, two years ago. Strange to relate, a Londoner with whom I talked shortly after arriving told me that the people here actually missed the bombs! Of course, they were relieved and thankful, but five years of habit could not be changed in a day.

I came over by air. After leaving Gander, Newfoundland, when two hours out over the ocean one of the propellers ceased to work, we turned back to Gander, where repairs were carried out, and then continued our trip. We arrived, after a comfortable journey, in London in the late evening.

WORLD ALLIANCE

My first duty was to attend a meeting of the World Alliance for International Friendship Through the Churches, held at Pendley Manor, Tring. It is used primarily for experiments in adult education, and we were able to take it over for approximately a week for our meetings. This gave us a comfortable and secluded place. World Alliance is one of the scores of peace societies but with a difference. It aims not primarily at peace but at friendship and understanding which are its causes. Moreover, it works through the Churches and endeavors to bring to bear moral and spiritual forces without which no clever devisings of man will be successful. It has had very considerable influence and is today one of the consultant bodies of the United Nations, so that through it we are able to bring religious influence to bear.

Before the war the Alliance had branches in over 30 countries. Many of these have died out and others were kept alive underground. The purpose of our meeting was to bring together those still remaining, with a view to rebuilding the whole structure. We had delegates from Norway, Sweden, Denmark, Czechoslovakia, Greece, Italy, and other countries. A delegate from Germany was to have come but was prevented at the last moment. Many of these persons were old friends of mine and of each other, and it was a consequent thrill to meet one another again after the intervening years and the sufferings many of them had undergone. We spent a profitable week together and made plans for coming together in a full meeting a year hence.

Utterly unanticipated and therefore all the more delightful was my being invited to attend a service of thanksgiving

at Canterbury for the preservation of the cathedral. Like St. Paul's, it is surrounded by destruction but the cathedral is almost unscathed. To be sure the library was destroyed and the explosion of bombs in the vicinity injured the foundations and loosened some of the ancient mortar so that extensive repairs will be necessary, but under the circumstances it is almost a miracle that the cathedral remains practically intact.

SERVICE OF THANKSGIVING IN CANTERBURY CATHEDRAL

The service was attended by the King and Queen with Princess Elizabeth. It is interesting to note that this is the first such visit of royalty to Canterbury since the time of Charles the Second. Other rulers have visited Canterbury but these visits have been made in the course of journeys between Dover and London. This is the first time that a State visit has been made for some 300 years; consequently it was of great interest both to the Church and community.

My friends and I arrived at Victoria Station some 40 minutes ahead of time, and at that early hour we found ourselves in a queue something like a block long. The train was full. By the time we reached Canterbury we saw throngs assembled from the whole countryside, and the city was ablaze with flags and bunting. We arrived just in time to see their majesties drive by amidst cheers and, on taking a short cut to our destination, saw them drive by again.

This is an unusual experience for an American, but I am convinced it has great significance. There is a vast difference between loyalty to a flag or constitution and loyalty to a person who himself is a symbol of the Empire and its unity. The former may be enthusiastic enough but the combination of affection and patriotism shown to a person is more moving, and I confess at times to the feeling of a lump in my throat.

Noticing the crowds, I said to a friend of mine, "I suppose all these people have really come to see the King and Queen?" He replied, "No, I don't think so. These cathedrals have a wonderful hold upon the hearts of the people of England. Though they may not use them as much as they should, they are glad to know that they are there." Certainly the demeanor and attitude of the people in the service was one of most earnest devotion. The service itself was a combination of ancient pomp and simplicity. The crucifer was attired in dalmatic and apparelled alb, the canons wore gorgeous

copes, and the officiating bishops copes and mitres. Even the lay beadsmen and especially the lord mayor were gorgeously attired, but all this was done with a certain naturalness and unselfconsciousness that in no way mitigated the essential simplicity of the occasion.

There was no sermon or intrusion of personality, the service being one wholly of prayer and thanksgiving. After an allocution by the Archbishop the General Confession was said, followed by a bidding prayer, and then came a thanksgiving in the form of a litany, this being followed by our own General Thanksgiving, joined in by all the people, and the service closed with the festival *Te Deum*.

Robert Browning once said the English people were drab and unimaginative. As I recall it, he was describing some great State service and he burst out with some such phrase as "Oh, for the sound of a trumpet from some balcony!" He would have been satisfied with this service. At the entrance of their majesties by the west door there was a fanfare of trumpets which gave one a thrill, and again before the closing hymn, "Now Thank We All Our God," another fanfare of trumpets which gave a note of color and joy to the occasion.

Canterbury Cathedral is one of the greatest shrines in Christendom—known, perhaps, to every schoolboy through Chaucer's *Canterbury Tales*. The Shrine of St. Thomas Becket has been visited by so many thousands of people that the marble steps to the tomb are worn down a full inch or more by the knees of the pilgrims. Its original structure is more ancient than that at St. Peter's, Rome, and not built, as was that, by the sale of indulgences. It is architecturally far more interesting and symbolically could well be the center of all non-Roman Christendom.

THE ROYAL PARTY

After the service I told my friends I was going to the Old Palace to pay my respects to the Archbishop, thinking the King and Queen had left. On my way there I came across a crowd of people in the center of which was the Archbishop and the dean with their majesties. In a moment one of the Archbishop's chaplains came to me and said, "We have been looking all over for you. The Archbishop wants to see you." In this unexpected manner, therefore, I was taken to His Grace, who presented me to the King and Queen and the Princess Elizabeth. All of them were most natural and simple, and expressed keen interest in America. After meeting them I was minded to slip away again into the crowd when they insisted that I accompany them, so I was actually a member of the royal party on its inspection of the cathedral and grounds, including one or two interesting ceremonies, first the

veiling by the King of the royal coat of arms in the cloisters, then receiving a salute from a military unit, and the granting of a new charter to King's school. Here the address was made by one of the older boys in perfect Latin with no reference whatever to his manuscript. The King replied in English, and the part of his speech that brought the

greatest cheers from the boys was when he suggested that in honor of his visit the headmaster might give them an extra week's holiday!

The Archbishop has been good enough to ask me to stay with him at Lambeth Palace, and I am looking forward thus to renewing a friendship of some standing. I sent word that I did not wish to

do any preaching this summer as I want to get some rest besides having many other arduous duties. The only exceptions are the visit for a weekend to Portsmouth, which was one of the most bombed cities in the kingdom, and preaching at St. Paul's Cathedral in the place of the late Bishop Ingram.

(Continued next week)

Program for the Triennial Meeting

HOLY COMMUNION will be celebrated daily in these churches:

- 7:00 AM St. Clement's Church, 20th and Cherry Streets
St. Mark's Church, 1625 Locust Street
7:30 St. Stephen's Church, 10th Street above Chestnut
Holy Trinity, 19th and Walnut Streets
Church of the Saviour, 38th Street above Chestnut

Tuesday, September 10

- 10:30 AM OPENING SERVICE of the General Convention.
Convention Hall, 34th Street below Spruce
2:30 PM OPENING BUSINESS MEETING of the Woman's
Auxiliary. Auditorium. Mrs. Clinton S. Quin,
presiding

Report: National Executive Board and Staff

- 8:30 RECEPTION. Art Museum, Fairmount Park

Wednesday, September 11

- 8:00 AM CORPORATE COMMUNION and Presentation of the
United Thank Offering of the Women of the
Church. Convention Hall. The Most Rev. Henry
St. George Tucker, D.D., Celebrant

- 11:00 JOINT SESSION of the General Convention. Irvine
Auditorium, 34th and Spruce Streets

- 2:30 PM JOINT SESSION of the General Convention. Irvine
Auditorium

Thursday, September 12

- 9:30 AM BUSINESS MEETING. Auditorium
*Meditation: The Christian Faith—Bishop Dun
of Washington*

- 10:45 SECTION CONFERENCES: Policy and Procedure
*Leaders: Miss Mary Chester Buchan, Mrs. Al-
fred M. Chapman, Mrs. John F. Heard, Mrs.
William T. Heath, Mrs. Roy Hoffman, Mrs.
George E. Judson, Mrs. Roger L. Kingsland,
Mrs. Gulian Lansing, Miss Alpha B. Nash, Mrs.
William R. Taliaferro, Mrs. Francis L. Thomp-
son, and Mrs. David R. West*

- 2:30 PM BUSINESS MEETING. Auditorium
*Report: The Commission on the Christian Faith
—Miss Katharine A. Grammer*

- 3:15 SECTION CONFERENCES: The Christian Faith
*Leaders: Mrs. Shuabel Beasley, Miss Adelaide T.
Case, Miss Maude Cutler, Mrs. Elwood Haines,
Mrs. Austin Kimball, Mrs. Orrin Judd, Mrs.
Stephen K. Mahon, Mrs. Robert W. McClenahan,
Mrs. Richard O. Petersen, Mrs. Charles Raynor,
Mrs. Theodore O. Wedel, and Mrs. Harold E.
Woodward*

- 8:00 MISSIONARY MASS MEETING. Convention Hall

Friday, September 13

- 9:30 AM BUSINESS MEETING. Auditorium
*Meditation: The Christian Home—Bishop Dun
Address: The Role of the American Community
in Today's World—Miss Frances Perkins
Report: Nominating Committee for members
of the National Executive Board*

- 2:30 PM BUSINESS MEETING. Auditorium
*Report: The Commission on the Christian
Home—Mrs. G. Russel Hargate*

3:15

SECTION CONFERENCES: The Christian Home
Leaders: see above

Saturday, September 14

- 9:30 AM BUSINESS MEETING. Auditorium
Meditation: The Christian World—Bishop Dun

10:45 OFFICERS' CONFERENCES

*Presidents—Mrs. Arthur M. Sherman
Educational Secretaries—Miss Avis E. Harvey
Christian Social Relations Chairmen—Miss
Dorothy Stabler*

*Personnel Chairmen—Miss Ellen B. Gammack
Supply Secretaries—Miss Dorothy Stabler
United Thank Offering Treasurers—Miss
Edna B. Beardsley*

- 2:30 PM BUSINESS MEETING. Auditorium
*Report: The Commission on the Christian
World—Mrs. Randall Chase*

3:15 SECTION CONFERENCES: The Christian World
Leaders: see above

Monday, September 16

- 9:30 AM BUSINESS MEETING. Auditorium
*Meditation: The World Mission of the Chris-
tian Church—Bishop Dun*

- 2:30 PM BUSINESS MEETING. Auditorium
*Report: The Commission on the World Mission
of the Christian Church—Mrs. Edwin Allen
Stebbins*

3:15 SECTION CONFERENCES: The World Mission of
the Christian Church
Leaders: see above

Tuesday, September 17

- 9:30 AM BUSINESS MEETING. Auditorium
*Report: Nominating Committee for Women
Members of the National Council*

- 2:30 PM BUSINESS MEETING. Auditorium
Presentation of Missionaries with addresses
8:00 JOINT MEETING on Personnel. Place to be an-
nounced

Wednesday, September 18

- 9:30 AM BUSINESS MEETING. Auditorium
*Address: Our Responsibility as World Citizens
—Bishop G. Bromley Oxnam*

- 2:00 PM PROVINCIAL MEETINGS
3:30 VISIT to the General Convention

Thursday, September 19

- 9:30 AM BUSINESS MEETING. Auditorium
*Report: The Committee on Planning and Ac-
tion*
2:30 PM BUSINESS MEETING. Auditorium
Presentation of Missionaries with addresses

Friday, September 20

- 9:30 AM BUSINESS MEETING. Auditorium
Report: the Committee on Triennial Message
11:30 MEDITATION—Miss Grace Lindley
12:00 M CLOSE

Twelve Years of the Forward Movement

Report of the Forward Movement Commission

THE venture of the Forward Movement began 12 years ago at the 51st General Convention, at Atlantic City. At that time the world financial depression, begun in 1929, registered within the Church. The National Council and many dioceses and parishes were deeply in debt. Our overseas and home missionary program was crippled. A spirit of gloom and disharmony depressed us. To pull out of this, common sense dictated a return to financial integrity as the first step. To this end a Committee on Budget and Program had long been hard at work. Upon its report the main business of Convention waited. This report, while demanding drastic cuts in expenditure and increased giving from one and all, ended upon a spiritual note with a resolution calling for "a Joint Commission to co-operate with the National Council in a Forward Movement to reinvigorate the life and to rehabilitate the work of the Church."

The Commission was appointed and set to work. It can be seen after 12 years, that the work fell into two phases of six years each.

I. FIRST PHASE, 1934-1940

A double objective faced the Commission in the terms: (1) "Reinvigoration of the Life," and (2) "Rehabilitation of the Work" of the Church. Plainly, "reinvigoration" was the place at which to begin. The Commission, enlarged by associates, prayed and labored over this first objective. Declaring itself to be only a servant of the Church's people who must themselves respond to the impulse of the Holy Spirit, it submitted its plan in person to every bishop as the rightful leaders in any forward movement.

The spearhead of the plan pointed to "discipleship"—a reconsecration of every Churchman to a renewal of his vows in loyal following of our Lord. This was set forth in a sort of Rule of Life named "The Disciples' Way" and marked by seven steps: "Turn—Follow—Learn—Pray—Serve—Worship—Share."

It was a conscious appeal to the individual, though the corporate Body, the fellowship of the Spirit, was keenly in mind. Mass meetings and mass psychology were intentionally avoided. The enterprise was decentralized into the hands of the bishops, diocesan and parish committees, and most pointedly of the parish clergy.

The Commission of about 35 very active members met frequently for counsel and traveled into every corner of the land, to help and not to control.

They hammered at one idea: that Forward Movement was nothing new nor extraneous, but simply the duty and privilege of every Churchman; that co-operation did not consist in joining even a "Movement" but in a renewal of Christian loyalty expressed simply and naturally wherever a Churchman might be. In short, Forward Movement was not an institution or an organization but an arousing to new life of the people.

1. Publicity

Although this simple conception was conveyed by word of mouth in a thousand places chiefly through the loyal parish clergy, something printed was plainly needed at the start. Seven hundred and fifty thousand copies of the pamphlet *Discipleship* were sent broadcast in February, 1935, to assist Bible reading, meditation, and prayer during that Lent. No further such publicity was contemplated, but so instant was the demand, that the Bible reading manual has been continued ever since under the title of *Forward—day by day*, and under the lone editorship of one associate who was so hapless as to have composed the first number.

At once other literature than the regular Bible-reading manual was called for and issued as fast as possible. To date about 65 titles have been issued, some in—for our communion—almost astronomical numbers. They are well known. Most of them continue in print because of demand. They treat of many phases of the Church's life and teaching, and could be indefinitely added to were there an adequate editorial staff and funds sufficient to float the inventories.

2. Other Activities

It would be unfair, however, to assay the Forward Movement as a publishing effort. Publication was only one means to an end. The two successive Commissions spent thousands of man-hours in most earnest consideration of the state of the Church and how to help it. Wherever allowed and assisted, they set up diocesan and local groups to face the duty of renewing the Church's life and work: the missionary call; education for children, youth, and adults; church attendance; prayer life; corporate fellowship; Christ's call to service, whether lay work or the ministry; evangelism; ministry to youth in and out of college; social justice; Christian union; and, not least, cheerful and sacrificial giving.

Conferences, retreats, and quiet days were widely held, and addresses given by

Commission members and many others coöperating. A special point was made of seeking time at diocesan conventions and summer conferences.

No attempt was made to evaluate the Movement's effect as an entity in itself. We were content to pour our efforts into the stream of the Church's life, and humbly to trust that what we all could do was according to God's will.

3. Finances

The 1934 General Convention assigned to the Movement "one-half of the undesignated legacies left to the Board of Missions." Formerly such legacies were considerable but in depression times they proved small indeed. In actual figures our spending was moderate, but judged by our income it was large. We got into debt and had to struggle out by the help of a few kind friends. The Commission members spent not only much strength in time and travel, but often their own money. We owe it to the labors of our business and office managers and the large sale of our literature that we crept out from any support from National Council, paid our debts, and met our bills from the stream of pennies coming in from those who bought our literature. As publishers we are a non-profit organization. For years we have been on the giving side—to the blind, to the Presiding Bishop's Fund, to youth work, to missions, to candidates for the ministry, to the armed forces. Business men will appreciate that it is by quantity production with microscopic profit per unit that we manage to remain solvent. It ought to be plain here that if the demand for our literature fell below a certain level, our self-support will be endangered unless at the lower level our constituency is willing to accept a moderate rise in prices.

Scarcely any firm in 1946 maintains its 1935 prices. We have done so, because while having like any commercial firm to meet pay roll and ever higher postage, material, and labor costs, we are not in any business but that of helping fellow Churchmen to get what they want, and what we hope will help them, at the least possible expenditure. Our accounts are strictly audited and open to inspection.

II. SECOND PHASE, 1940-1946

1. "Forward-in-Service"

In 1940 at the Kansas City General Convention the Presiding Bishop advocated a plan called "Forward-in-Service." Up to this time the Forward

Movement had stressed "reinvigoration of the life of the Church" by personal spiritual devotion, though by no means neglecting the *work* of the Church.

"Forward-in-Service" was to pay special attention to practical *activity*—the *work*, and was to center and be staffed by the National Council. There was left to the original Forward Movement only the publishing of devotional literature. In spite of some confusion of the two "Forwards," Convention agreed to the plan, leaving the original Movement without its former appointed Commission, and now simply under the supervision of the Presiding Bishop.

2. Forward Movement—Revamped

With the former large staff cut down to the previous editor and business manager, and without the large Commission and its heavy expenditure for meetings, conferences, retreats, missions, and quiet days, the original Forward Movement concentrated upon publishing.

This work was even heavier than formerly, for already the threat of war had called out the National Guard and before long millions of young men through Selective Service.

3. Forward Through the War Years

Although a special Army and Navy Commission was appointed, we of the Forward Movement knew that we had our part to do. This was foreseen, for instance, early in 1939 in the compilation of the *Wayside Hymnal* of some 90 hymns with music and brief devotions, pocket size, weighing under 2 ounces and offered for 5 cents postpaid. This booklet and many other small titles were produced in quantity as fast as we could make them. In all, some 1,600,000 pieces were furnished and dispatched free of charge to chaplains not only of our own communion, but of any requesting them. The Air Force cheered us by their large use of our easily-carried booklets, and the U. S. Navy adopted our Hymnal in a special edition which we had so to pack as to remain afloat and undamaged in sea water.

4. Reconversion

The abrupt ending of hostilities at VE and VJ days caused us severe losses amounting to several thousands of dollars, and the confusion of demobilization added to it. Masses of our literature addressed to war needs and men in the field had to be scrapped.

In this period as well as in the former, like all non-priority firms, we were faced with the decline in quantity and quality of materials and the difficulty of maintaining office and plant workers in the face of high wages paid in war factories. We owe much to the fidelity of our office manager and our printers and despatchers that we were able to pull through over five years of war restric-

tions. Not the least difficulty were the understandable and just restrictions placed upon shipping by the Post Office.

Reconversion means higher costs. We are trying to meet these as long as possible without raising our prices. If we are forced to do so we hope our "customers" will realize that we do so very moderately. We hope they will not penalize us by cutting down their orders by the quantity of which we are enabled to keep our prices so low. There was a time when we could buy job lots of paper and take advantage of devices for cheapening which are now closed to us.

5. Our Peculiar Methods

From the start we have wished upon ourselves several hard and expensive methods simply in order to make it easy for our customers: (1) An irregular date of issue in order to fit as well as we can into the seasons of the Church year. (2) Prepaying postage and answering a heavy correspondence for which most enquirers fail to send stamps. (3) "The customer is always right." This means that we take many losses which a strictly commercial firm would refuse. (4) Sampling all active clergy with each new issue of *Forward—day by day* free and in advance, and waiting for their orders. This means that we must gamble with every issue and trust not to be left with too great a useless remainder. About one half of our clergy now help us at this point with "standing orders." We wish the other half would join them. Our constituency includes many non-Episcopalians, and for years we have been printing a special edition of about 20,000 copies of *Forward* at the request of the Church of England in Canada.

6. Our Staff

In the Second Phase 1940-1946, the work has been done by an editor and his secretary, a business manager and his

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND, and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

European Children

Previously acknowledged	\$3,194.75
Trinity Sunday School, Sonoma, Calif.....	25.00
Anonymous	1.50
	\$3,221.25

Children in France

Previously acknowledged	\$4,724.18
St. Peter's Guild, Rockport, Texas.....	8.00
Miss Caroline B. Cooke	2.50
	\$4,734.68

China Relief

Trinity Sunday School, Sonoma, Calif.....	\$25.00
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Presiding Bishops Fund

Lucy Dallas (food relief)	\$10.00
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colleague in the office, and seven young women who handle and process orders. Compared with similar enterprises, this is a very meager staff to produce so much and to handle over 6,000 customers, where a small order receives as much attention as a large one and costs more! If anyone wonders how we have been able to give away funds to other causes, the explanation lies in the small per cent of our overhead. For 12 years we have been guests—paying now a little for utilities—in a diocesan house. The only salaries increased were those of subordinates.

7. Help Received

The one great assistance has been the willingness of busy persons—bishops, missionaries, parish clergy, teachers, laymen, and lay women—to write for us without reimbursement and anonymously. Only lately have we begun to give our authors small sums for postage and typing expense. Almost all who write for *Forward—day by day* confess it to be the most difficult form they ever tackled.

The counterbalancing help, of course, is the good temper and appreciation with which *Forward* and other titles have been received. Perhaps the editor, more than anyone, knows the twin difficulties facing us: (1) To try to be non-partisan and non-controversial in so comprehensive a Church as ours; and (2) To try to write for a Church whose principles, traditions, ethos, prejudices, and taboos "hedge him in on every side." Twelve years' experience with much appreciation and little—often just—complaint confirm in him that he has grand people to work for.

8. Correspondence

What we looked for in our mail was orders for literature. What we could not expect was the growing number of letters—many thousands over the years: letters asking advice, guidance, hard questions about religion and conduct, letters asking for prayer, letters revealing pitiful plight, and even confessions.

We try to answer them all, for it is a form of ministry. Some letters take hours and much research, some so sacredly intimate that they must be answered by hand.

The war period sent us letters from every part of the globe from the humblest GI to men in high command. These above all we tried to answer and with dispatch. Many a time we tried to lead a serviceman to Christ, and sometimes to give a spared life to His ministry. In our answers we tried always to draw the writer nearer to his own Church. We could easily exploit this correspondence but have not done so. Still, here is revealed a kind of service the Forward Movement can do and does do, a sort of pastorate by post. If released from other work the editor could easily use all his time in more careful attention and wider

scope of such correspondence. No little part of it is with ministers of other communions, some thought unfriendly toward us, but proving quite otherwise.

9. Contributions

Our heaviest spending period was 1934-37. In it we received legacies of \$16,660 per year and borrowed \$111,007. Of this we repaid \$87,159 and the National Council cancelled the balance of \$23,848. In the next four years we received legacies averaging \$18,410 per year and for three of those years a grant of \$10,000.

From 1941 we were strictly on our own. In this second phase we were relieved of the heavy expense of large and frequent Commission meetings. We cut our staff to one salaried editor and a secretary, improved our methods, and made large economies.

Besides paying back what we considered debts, we made some contributions which in the main are listed below. What are not listed were numerous small gifts which if totaled would make a considerable item.

Grant to China Christian Literature Committee . . .	\$ 735.55
Grant to St. Andrew's Brotherhood of Japan . .	1,733.99
International Missionary Council and Post-Madras Conference	1,750.00
Universal Christian Mission. Visual Education, National Council	250.00
Three Negro-Work Conferences	1,896.57
Youth Division, National Council	860.40
Training Camp Chaplains . .	1,000.00
Presiding Bishop's Fund for World Relief	200.00
National Council	6,000.00
Braille Expense over and above donations for the Blind	28,101.09
Free Literature to Armed Forces	6,775.36
Assistance to Serviceman training for Holy Orders (total)	45,582.58
	1,200.00
	\$96,085.54

To every item listed above belongs a story worth telling, but explanation of the last \$1,200 must suffice. As was noted before, the editor received many letters from servicemen and answered them. In some of these answers as well as in *Forward—day by day*, men and women who were offering their lives for their country and mankind were asked to offer them (if spared) in service for Christ and His Church. Having made this appeal—and we hope won some, or at least strengthened some vocations—we thought we ought to go further and assist at least one offered life in training.

A special case came to notice where

other assistance was not obtainable: A fine young Churchman with long and honorable Navy record, married and with a family, whose "GI Bill of Rights" allowance fell short of his needs. Our aid assures him of the needed \$60 per month for 20 months. We feel honored that he is willing to take it from us and proud of his comradeship.

We are glad to have given while we could do so in a time when the top level of high production meant diminishing expense. Now that we are possibly faced with decrease in demand (and surely faced with higher costs) we are forced to retrench and shall be fortunate if we can break even. For this reason we appeal to our "customers" to keep up the demand and to give us "standing orders."



BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

Macedonian Call from Tibet

TIBETAN VOICES. By Robert V. Ekvall. New York: Harpers, 1946. Pp. 63. \$1.50.

For more than 20 years Robert V. Ekvall, author, traveller, missionary, lived in Tibet. His articles have been published in *Asia, Travel*, and other magazines. He is a member of the Royal Geographic Society and has lately served in the United States Army with the rank of major. The book is charmingly illustrated by Jean Hammond.

Between the covers of this book of poems in monologue 14 persons speak. The poet does not tell us whether these poems are interpretations of actual people recounting the experiences that grew from association with him and with his beloved wife to whose memory the book is dedicated, or represent composite persons created from his wide acquaintance with the people of Tibet. For the reader they are intensely real persons who establish immediate contact in understanding and affection. Each title is in itself an introduction. Among them, "The Man Who Killed" who speaks in the first poem and the other "Man Who Killed" who speaks at the book's end, "The Devil Dancer,"

"I dance the dance of gods and demons
Nevermore.
I follow Christ.
He the *dorma* most complete;
He alone can bring defeat
To death and demons, hell and sin.
I trust in Him, I enter in
To peace I have not known."

"The Lamasery Ruler," "Idle Monk,"

10. Some Conclusions

Like Abram, the Forward Movement went out not knowing whither it went but 12 years dealing with a large part of the Church have brought some plain conclusions:

a. There are more people really hungry for religion than there are others eager to recognize and help them.

b. Multitudes are religiously illiterate. They do not know the basic facts of Christianity, the Bible, and the Church.

c. They are willing to learn if only some one will teach them simply, humbly, and lovingly.

d. People are *not* hardened against religious literature: too often it is the literature that is hard, or unavailable.

e. The opening for religion is often

"The Rich Man Says His Creed," "A Old, Old Woman," "Tibetan Comforter," and "Tebu Woman Takes the Sign,"

"Come, tell me clear just what
The 'sacred washing' is,

.....

So that's the sign!
I see! I see! Just like I'm dead—
An ugly dream—
And then I rise again,

.....

Yes I must go into that stream.

.....

Yet in all my fifty years—
Fifty years of life and labor,
Fifty years of joy and sorrow,
Fifty years with birth and dying,
Fifty years of sins I'm saved from—
No water thus has poured o'er me,
Nor come upon my flesh, except
Of course,
To wash my hands and mouth
Each morning as I rise.
And then it sometimes rains
In summertime,
When we are working in the fields.
Yet now for Him
Into that stream I'll leap.
Although the water is so strange,
The sign I'll take for Him."

Even those who profess not to believe in missions must find such preoccupation with religious problems, such seeking for spiritual enlightenment, such child-like wondering acceptance of the simple ABC of Christian teaching a matter for their own conversion.

PORTIA MARTIN.

arrow and calls for the thin-end-of-the-edge.

f. Parish clergy are the Church's indispensable line-officers, but it is laymen who must win the fight for Christ.

g. The Church ought to broadcast her literature as a maple does its seeds. Therefore it ought to be brief and inexpensive but well written.

h. The Church should discover, commend, and support talent which can create or reintroduce such literature.

i. Many a conversion and commitment is begun by a chance look at a stray bit of paper.

j. Newcomers cannot distinguish our controversies from quarreling.

11. Future of Forward Movement

The true Forward Movement—if it exists at all—is of course known only to God, and felt as greater vigor within the Church. The enterprise which has borne the name is at the Church's disposal to continue or discharge. At present it hangs on a slender thread. If it continues, that thread should be strengthened to a cable, not for its own sake but for what it has turned up as well as for what it might do.

Those nearest to it pray that it may never be crystallized into an organization, but may remain untrammelled, spontaneous, unofficial, while yet authorized and responsible. The performance and production of the past may have some merit, but even if that merit is negligible there remains a value that is priceless and should not be cast away.

The value of the Forward Movement is that it is a contact, a channel reaching out with ramifications and touching hundreds of thousands of persons. Business men value such intangibles as goodwill, trade marks, new prospects, an opening market. In a way we have similar intangibles, and pray that along the channel discovered by the Forward Movement far more and better service may be sent.

Evangelism has a chance again. It is no longer stigmatized among us, for men stand under the cloud of Hiroshima and of Bikini. Again we can hear them say, "Men and brethren, what shall we do to be saved?" This should mean something to Forward Movement—the great reality and not just our previous little enterprise. There is more crying need for it now than there was in 1934.

For this reason we hope that along with the greater agencies of the Church, the Forward Movement may enter into a third phase of enlarged production and greater helpfulness. There is so much we can do.

One Request

If it is the will of General Convention to continue the Forward Movement, we respectfully request that it be as previously: "under the supervision of the Presiding Bishop."

DIOCESAN

HONOLULU

Young Churchmen Sail for U. S.

A group of 14 young people from the Hawaiian Islands sailed August 9th for the United States. Their departure marked the close of preparation which had lasted for nearly a year and the culmination of a plan begun long ago by Bishop Kennedy of Honolulu. Funds for

the trip would have been impossible. It will be a wonderful experience for all of the young people, for most of them have never been to the mainland before. The Rev. Richard M. Trelease, Jr., curate of St. Andrew's Cathedral, Honolulu, and Mrs. Harriet K. Wong will supervise the group.

Fr. Trelease said of the trip: "We are on the mainland to learn of the Church there, to see how we can strengthen the



HAWAIIAN DELEGATION: A part of the group of young people from the District of Honolulu who will attend the Youth Convention in Philadelphia gather around the station wagon which will be their transportation across America.*

the trip were raised by young people's groups throughout the islands through dances, carnivals, musicals, and food sales. Election of those who would go was largely in the hands of each church and mission.

The group is typical of Hawaiian life—being made up of nearly every racial group: Caucasian, Chinese, Jewish, English, German, French, Japanese, Korean, Samoan, Filipino, and Hawaiian. It is significant to note that despite such a mixture the young people carry on a splendid program as a unit.

They will make the trip in a 16 passenger bus which was built for their trek across the continent. While in this country they will be guests of various parishes along the route, without whose help

work among the youth in these islands, and to carry back new enthusiasm for our work, having seen what the Church there is doing. In the second place we are coming because we want young people on the mainland to know that the mission field is doing something with youth; that young people, not just in America, but outside the continental limits, in our Church are awake and interested in the Church and its future in the world."

The group of young Churchmen will be in Philadelphia to attend the Youth Conference and General Convention. They will sail for Hawaii October 2d.

Cathedral Center Continues

Mrs. Howard Moore, of Colorado Springs, Colo., has arrived in Honolulu from New York City to take over the duties as hostess of the Army and Navy Center on the grounds of St. Andrew's Cathedral. The center was known to

* Left to right, standing: Ellen Schattenburg, the Rev. R. M. Trelease, Jr., Walton Shim. Seated, rear row: Pearl Richardson, Anna Mark, Bruce Kennedy, Gladys Tonaki. Front Row: Helen Harada, Laura Iwani, Frances Liu, Lei Folk, Norma Chow.

thousands of servicemen during the war who made use of the facilities for recreation, snacks, and "home" atmosphere. It is being continued during peace time to serve the large military establishment still on the island. Mrs. Moore had volunteer experience in New York at the USO and at the Anzac Club.

CALIFORNIA

Reception Given for British War Brides

A reception was given recently for British war brides by St. Stephen's Church, San Luis Obispo, Calif. The women of the parish were hostesses



Emmett McLain.

WELCOME TO AMERICA: Six British war brides were honored guests of St. Stephen's Church, San Luis Obispo, Calif.*

at the reception, which was attended by the husbands and children of the British brides. A program was presented, highlighted by the husbands' accounts of the manner in which they had met their future wives.

ATLANTA

Dean de Ovies Resigns

The Very Rev. Raimundo de Ovies, dean of the Cathedral of St. Philip, Atlanta, has announced his resignation, effective December 31st. He has been dean of the cathedral since December, 1928. Dean de Ovies will continue to write and lecture and to aid those who need psychiatric assistance.

The Rev. Canon Robert L. Crandall was offered the post as dean, but he declined. He has since resigned and will become rector of St. Peter's Church, Charlotte, N. C., October 1st.

PHILIPPINES

Need for Men and Materials Told

Referring to the missionary work of the Church in the Philippine Islands as the largest single missionary work now being carried on by the Episcopal Church, the Rev. Edward G. Mullen, a missionary from the Philippines, addressed the clergy and a few visitors on present conditions in the Philippines at the annual clergy conference at St. Andrew's Cathedral, Honolulu.

The shortage of material and supplies makes rebuilding most difficult, he said. With the possible exception of Warsaw, Manila was the worst bombed and most

and the people were demoralized by the occupation of the Japanese. Established sugar and copra industries were methodically destroyed by the Japanese and all the metal in the plants shipped to Japan. All the ruins of buildings have been seized by "squatters," including the Cathedral ruins and the bishop's house. "If we drove out one group," he said, "another group would have moved in overnight."

"Health and sanitary conditions in Manila are terrible. The population has increased from 800,000 to 1,500,000." Prior to the war there were 30 hospitals to care for the populace; now there are five hospitals to meet the pressing needs of the increased population. In St. Luke's hospital 100 girls are taking training, but many more are needed.

Fr. Mullen said that one of the greatest opportunities is for educational institutions, private schools operated by the Church.

MASSACHUSETTS

Former WA Secretary Injured

Miss Grace Lindley, formerly executive secretary of the Woman's Auxiliary and now companion in charge of the Society of the Companions of the Holy Cross, recently had an accident at the conference and retreat house of the society, South Byfield, Mass. Miss Lindley fell and broke her leg and is still confined in the Ipswich Hospital. Her doctors say her condition is excellent and that she will recover without any ill effects.

INDIANAPOLIS

Priest Elected Director of Rotary International

The Rev. A. Elliston Cole, rector of Trinity Church, Bloomington, Ind., was recently elected a director of Rotary International at its 37th annual convention in Atlantic City, N. J. Fr. Cole is one of five directors from the United States and is the first clergyman ever to be elected from this country.

BETHLEHEM

Overseas Brides Welcomed

Wives from overseas who have recently arrived in St. Clair, Pa., to make their homes were the guests of honor at a tea on June 14th in the rectory of the Church of the Holy Apostles, St. Clair. The Rev. and Mrs. John R. Ramsey entertained four women from England, one each from Scotland and France, and one from Australia, who brought her young son with her.

battered city during the war. Even today there is no gas, no electricity, no sewer system, none of the conveniences found in any average American town.

"The Church and people went through hell in the war," he stated. Almost all of the buildings in the city and surrounding countryside were destroyed and our churches and schools were fortified and held by the Japanese.

At Sagada only the hospital and one residence remain; all else was destroyed of the actively growing work. The work among the Igorots under Fr. Waddington is being reorganized. Upi will soon be open again and with the departure of the Army, buildings are available for work among the Moros.

"The whole population is on the move," Fr. Mullen declared. The former settled communities have been destroyed

*Left to right: Mmes. Roy Fairbanks, Earl Christiansen, Angus Hardie, James Fleishman, Lee Owen, and Wm. C. Greening.

Delegates and Alternates to the Woman's Auxiliary Triennial Philadelphia, Pennsylvania, September 10-20, 1946

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E. M. Chapman, 212 E. Gordon Dr., Decatur;
C. P. Armbrrecht, 2256 Wilson Ave., Mobile.
Alternates: None elected. Vacancies are to be
filled by the W. A. president.

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A PREVIEW of BOOKS to COME

TIPS TO TEACHERS by Dr. Vernon Mc-
Master, Secretary for Administration, De-
partment of Christian Education, National
Council, will be ready this month. Price,
\$1.25

* * *

Leading off our Fall book parade is a
book by the Rt. Rev. Austin Pardue,
Bishop of Pittsburgh. HE LIVES is the
title; it is a hopeful book on trust in
God and confidence in eternal life. Two
boys—each young, vigorous, promising
— went forth to war. One returned tri-
umphant, the other was killed in action.
Why?

The Church has the answer, and it is
one full of comfort to all bereaved per-
sons. The answer is to be found in the
doctrine of the Communion of Saints—
a doctrine of hope and joy to those who
rightly understand and appreciate it. It
is this doctrine that Bishop Pardue sets
forth in contemporary language, for
modern lay men and women.

* * *

A well-known preacher in the South
has put together twenty of his sermons.
These sermons were preached from St.
Paul's Church, Richmond, Va. and the
published book will be known as TOP
OF THE MOUNT (Sermons for the Chris-
tian Year). The preacher-author is the
Rev. Vincent C. Franks, D.D. Here are
twenty sermons of an exceptionally high
order. Some of them are prophetic, some
missionary, some mystical. All are forth-
right, informative, and inspiring. The
book is fresh, sparkling, vital with new
approaches to old texts.

* * *

A new book on the Episcopal Church
is about ready. It is by the Rev. Frank
Damrosch, Jr., whose AND WAS CRU-
CIFIED became so popular with the
clergy and laity. Father Damrosch's new
book is entitled THE FAITH OF THE
EPISCOPAL CHURCH. It is a new pre-
sentation of just what the Episcopal
Church teaches. A booklet has been
written by the Rev. Norman Pittenger,
the author of HIS BODY THE CHURCH
and a number of other books and the
title of the booklet is WHAT DOES THE
EPISCOPAL CHURCH STAND FOR?

* * *

For a recap here is a list of the books
mentioned and their selling price. They
are not ready yet, but will make their
individual appearance beginning in Sep-
tember.

TIPS TO TEACHERS by Vernon McMas-
ter, Price \$1.25

HE LIVES by Austin Pardue, Price \$1.50

TOP OF THE MOUNT by Vincent C.
Franks, Price, \$2.00

THE FAITH OF THE EPISCOPAL
CHURCH by Frank Damrosch, Jr.,
Price, \$1.50

WHAT DOES THE EPISCOPAL CHURCH
STAND FOR? by Norman Pittenger,
Price, 15 cents each

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To Those Who Will Attend the General Convention

We are announcing with great personal regret that we will not have an exhibit of our work and wares at General Convention. The Committee on Arrangements has requested that there be no so-called commercial exhibits there, feeling, perhaps, that there might be times when delegates might be lured away from laboring through the Agenda.

But this is the second time this has happened, and we begin to wonder just how wise such decisions are, for, involved in it all is the necessity for those numberless priests and workers who attend, to see, study, or buy those numberless necessary appurtenances of The Church. Those who come to General Convention depend upon this opportunity to keep up the worship and practice of their respective churches by making the necessary contacts with such firms as ours who supply all the

lovely things the Episcopal Church needs in order to outwardly and visibly function. Of course we all know that it will still be necessary that these contacts and visits be made, although more time and travel expense must needs be incurred because of The Committee's decision. That will be that.

It would seem to us, therefore, that delegates who will be interested in Church Supplies should plan their trips that by coming a day earlier, or protracting their stay a day longer, they can then plan their visit to Baltimore and to our unique and appealing ware-rooms and shops. We so deeply feel that so many will need to come that we are planning special courtesies for our visitors, and will just dearly love to demonstrate what real Baltimore hospitality means. It will help us no end if you will tell us in advance of your visit.

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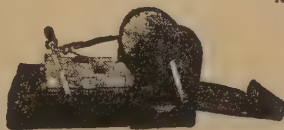
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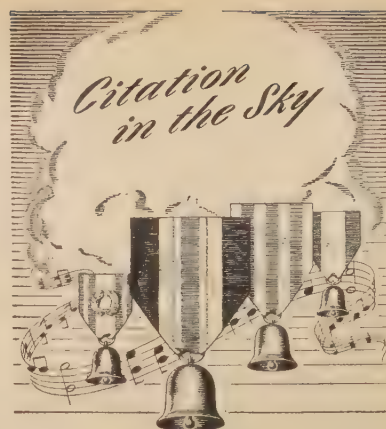
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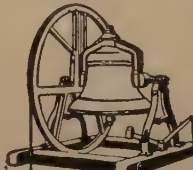
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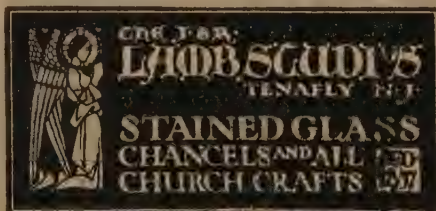
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EDUCATIONAL

SEMINARIES

Graduate School Opens at Sewanee

The Graduate School of Theology of the University of the South, Sewanee, Tenn., opened its 1946 session on July 29th. Thirty men are enrolled. The Rev. Dr. Royden K. Yerkes is director of the school. Courses are being given by the Rev. Dr. M. Bowyer Stewart, professor of theology in the General Theological Seminary; the Rev. Dr. Massey H. Shepherd, assistant professor of Church history, Episcopal Theological School, Cambridge; and by Dr. Yerkes, who is professor of theology in the University of the South.

The graduate school, begun in 1937, is now in its sixth session, and its first post-war term. The summer session will last five weeks, ending August 31st.

DEATHS

*Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them.*

Arthur Hunter Wurtele, Priest

The Rev. Dr. Arthur H. Wurtele, 69, died August 1st at the Good Samaritan Hospital, Los Angeles, Calif. He had been rector of St. Thomas' Church, Hollywood, for the past 21 years.

Fr. Wurtele was born in Acton Vale, Quebec. He was graduated from Bishops' College, and completed his theological education at Columbia University, New York City. He also held a D.D., *honoris causa*, from King's College, Halifax. He was made a deacon in 1900 and a priest in 1901 by the Bishop of Algoma.

Before becoming rector of St. Thomas', Fr. Wurtele had been in charge of parishes in Quebec and Ontario, vicar of St. Agnes' Chapel, Trinity Parish, New York City, rector of Trinity, Duluth, Minn., dean of Trinity Cathedral, Duluth, and rector of Calvary, Rochester, and Grace, Pine Island, Minn.

Since coming to St. Thomas', Fr. Wurtele has aided in building the

DEATHS

present \$100,000 structure, the m
gage of which was recently burned.

Fr. Wurtele was active in civic and was a member of many fraternal orders. He was always in great demand as a speaker and many of his discourses have appeared in the local newspaper.

Funeral services were held August 1 in St. Thomas' by Bishop Stevens of Angeles, assisted by Bishop Good Suffragan of Los Angeles, and Bishop Shaylor, retired Bishop of Nebraska.

Fr. Wurtele is survived by his wife and a brother, Hunter Wurtele.

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The Rev. Llewellyn B. Catlin, rector of St. Ann's, Versailles, Ky., will become rector of Christ Church and St. Andrew's Chapel, Mt. Pleasant, S. C., September 1st. Address: Christ Church, Mt. Pleasant, S. C.

The Rev. Thomas Joseph M. Davis, formerly assistant at the Church of the Crucifixion, New York City, is now assistant at St. James', Cleveland, Ohio. Address: 5607 Whittier Ave., Cleveland 3, Ohio.

The Rev. Leslie DeV. Dunton, formerly vicar of All Saints', Hillsboro, and Christ Church, St.

Helens, Ore., is now assistant at the Church of the Epiphany, Seattle. Address: 1627 40th Ave., Seattle 22, Wash.

The Rev. Frederick B. Jansen is now curate of Grace Church, Riverhead, and deacon in charge of the Church of the Redeemer, Mattituck. Address: Osborne Ave., Riverhead, L. I., N. Y.

The Rev. John D. Mears, formerly rector of the Church of St. Luke the Evangelist, Roselle, N. J., is now rector of Christ Church, Toms River. Address: Christ Church Rectory, Toms River, N. J.

The Rev. Everett A. Moore, formerly locum tenens at St. John's, Mt. Pleasant, Mich., is now locum tenens at St. John's, Ionia, and St. Paul's, Greenville. Address: St. John's Church, Ionia, Mich.

Military Service

Commissions

Chaplain (Lt. Col.) Thomas D. Byrne, AUS, has been commissioned a chaplain in the U. S. Army with the rank of captain. Address: 1228 Hendricks Ave., Jacksonville, Fla.

Chaplain (Major) James R. Davidson, Jr., AUS, has been commissioned a chaplain in the U. S. Army with the rank of major. Address: 910 N. Elm St., Greensboro, N. C.

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Separations

The Rev. Robert R. L. Bonhall, formerly a Naval chaplain, is now the assistant at All Saints', Beverly Hills. Address: All Saints' Church, Beverly Hills, Calif.

The Rev. John R. Caton, formerly a chaplain in the Army, is now vicar of St. Paul's, Vermillion; Good Samaritan, Parker; and Grace Church, Hurley. Address: 10 Linden St., Vermillion, S. Dak.

Changes of Address

Chaplain (Captain) William P. Barrett should now be addressed at Hq., Rome Area Allied Command, APO 794, c/o Postmaster, New York City.

Chaplain (Captain) Edward M. Mize, formerly addressed at Headquarters Command, USFET, APO 757, c/o Postmaster, New York City, should now be addressed at Post Chaplain's Office, Ft. Monroe, Va.

Resignations

The Rev. Alfred O. France, formerly rector of St. James', St. Paul, Minn., has retired from the ministry. Address: 117 Clark Ave., White Bear Lake Station, St. Paul, Minn.

Changes of Address

The Rt. Rev. J. D. Wing, Bishop of South Florida, should be addressed temporarily at Hall Farm, North Bennington, Vt.

Ordinations

Priests

Bethlehem: The Rev. Randall C. Giddings was ordained to the priesthood by Bishop Sterrett of Bethlehem on May 25th in St. Stephen's Church, Wilkes-Barre, Pa. He was presented by the Rev. W. K. Russell and the Very Rev. Charles L. Taylor, Jr., preached the sermon. Fr. Giddings is rector of St. Stephen's, Wilkes-Barre, and may be addressed there.

Idaho: The Rev. Lloyd George Comley was ordained to the priesthood by Bishop Conkling of Chicago, for Bishop Rhea of Idaho, on July 7th at the Church of the Atonement, Chicago, Ill. He was presented by the Rev. James M. Duncan and the sermon was preached by the Rev. Canon E. W. Averill. Fr. Comley will continue to be priest in charge of St. John's, Mt. Prospect, Ill., and will continue to study at Seabury-Western Theological Seminary, Evanston, Ill., for another year.

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THE LIVING CHURCH

CLASSIFIED

ANNOUNCEMENTS

MEMORIAL

EVER LOVING MEMORY of Edwin George White, Priest, departed this life August 23, 1937. Lamb of God, Redeemer blest, Grant him eternal rest.

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ALTAR BREAD made at St. Margaret's Convent, 77 Louisburg Square, Boston, Mass. Prices and samples on application.

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Rhode Island: The Rev. Arthur William Leaker was ordained to the priesthood by Bishop Perry of Rhode Island on August 6th in the Cathedral of St. John, Providence, R. I. He was presented by the Rev. A. M. Dunstan and the sermon was preached by the Rev. J. H. Wright. Fr. Leaker is in charge of the rural missions in the western part of Rhode Island.

Western Michigan: The Rev. John Daniel Vincer was ordained to the priesthood by Bishop Whittemore of Western Michigan on June 29th in St. Mark's Cathedral, Grand Rapids, Mich. He was presented by the Rev. H. B. Adams and the sermon was preached by the Very Rev. H. R. Higgins. Fr. Vincer will be rector of St. John's, Mt. Pleasant, Mich., and may be addressed there.

Deacons

Colorado: Paul L. West was ordained to the diaconate by Bishop Ingley of Colorado on August 6th at Ascension and Holy Trinity Church, Pueblo, Colo. He was presented by the Rev. E. C. Turner and the Rev. Harry Watts preached the sermon. Mr. West will be a special student at Seabury-Western Theological Seminary, Evanston, Ill., for the next year and may be addressed there.

Rhode Island: Genio Scaringi was ordained to the diaconate by Bishop Perry of Rhode Island on August 6th in the Cathedral of St. John, Providence, R. I. He was presented by the Rev. H. M. Lowell and the Rev. J. H. Wright preached the sermon. Mr. Scaringi has been assigned to the staff of chaplains at the state institutions.

South Carolina: Stephen Lee Skardon was ordained to the diaconate by Bishop Carruthers of South Carolina on July 3d in St. Jude's, Walterboro, S. C. He was presented by his father, the Rev. A. W. Skardon, and the sermon was preached by the Rev. H. D. Bull. Mr. Skardon will return to the Virginia Theological Seminary in the fall to complete his studies and may be addressed there.

Tennessee: William Anthony Clebsch was ordained to the diaconate by Bishop Dandridge, Coadjutor of Tennessee, on July 26th at Trinity Church, Clarksville, Tenn. He was presented by the Rev. J. E. Gilbreath and the sermon was preached by the Rev. J. R. Sharp. Mr. Clebsch will be assistant at St. Paul's Church, Lansing, Mich.

Western New York: Andrus Bassett Smith and Arnold Robert Verduin were ordained to the diaconate by Bishop Davis of Western New York on July 3d at St. James', Batavia, N. Y. Mr. Smith

was presented by the Rev. J. J. Post and Mr. Verduin, by the Rev. W. T. Heath. Fr. Heath preached the sermon. Mr. Smith will be curate of St. James', Batavia, and deacon in charge of St. Michael's, Oakfield, N. Y. Address: Oakfield, N. Y.

Marriages

The Rev. E. C. Stein and Miss Laura Lee Thompson of Houston, Texas, were married June 5th in Christ Church, Houston. Bishop Quin of Texas performed the ceremony. Mr. Stein is rector of St. Paul's Church, Park Place, Houston, Texas.

Religious Orders

The Rev. William Eckman, SSJE, formerly in charge of St. Agnes' Church, Washington, D. C., in the absence of the rector, may now be addressed at the mother house of the Society of St. John the Evangelist, 33 Bowdoin St., Boston, Mass.

Corrections

Since publishing the lists of clerical and lay deputies and alternates to General Convention [L. C., July 21st], we have received several corrections and additions to our list. They are given herewith:

Diocese of Fond du Lac

Lay Alternates: Park Taylor, 942 N. Broadway, DePere, Wis., instead of Stevens Point; Dr. L. C. Scribner, Stevens Point.

Diocese of Indianapolis

Clerical Alternates: R. F. Thornton, LaFayette, Ind.; I. M. Blackburn, Evansville; C. R. Moody, Muncie; R. F. Keicher, 19 S. Ritter Ave., Indianapolis.

Lay Alternates: W. W. Hammond, 3258 E. Fall Creek, Indianapolis; G. B. Schley, 4211 Knollton Rd., Indianapolis; Overton Sacksteder, Jr., Elwood; F. G. Phillips, 5953 Evanston, Indianapolis.

Diocese of Lexington

Clerical Alternates: Llewellyn Catlin, Versailles, Ky.; Neil Annable, 214 Washington, Bellevue; William Bumsted, 46 French Ave., Winchester; Allen Person, 140 Burnet Ridge, Ft. Thomas.

Lay Alternates: Dr. J. R. Cowan, Frankfort; Walter Binder, 102 Mayo Ave., Ft. Thomas; Henry

Beaumont, Desha Rd., Lexington; H. H. Harp, 1163 Cleveland, Park Hills.

District of Liberia

Lay Alternate: Hon. C. A. Cassell, Monrovia, Liberia, West Africa.

Diocese of Los Angeles

Clerical Deputies: The address of S. C. Clark 1466 N. Los Robles St., Pasadena, Calif.

Lay Deputies: W. A. Holt's address is 515 Irving Blvd., Los Angeles.

Clerical Alternates: Douglas Stuart [instead of Sheart]; George Davidson's address is 512 Adams St., Los Angeles.

Lay Alternates: Col. M. A. Albee [instead of Albet]; the address of W. J. Currer, Jr., is 523 Westmoreland St., Los Angeles; W. A. Mont [not Monter].

Diocese of Maine

Lay Deputies: F. C. Scribner, Jr., 563 Forest Ave., Portland, Maine [instead of his father].

Diocese of Milwaukee

Additional Lay Alternate: W. B. Mills, 102 East St., Janesville, Wis.

Diocese of New Hampshire

Clerical Alternates: Roger Barney, Highland St., Ashland, N. H.; Edric Weld, Holderness School, Plymouth; Leslie Hodder, 12 School St., Hanover; Sheafe Walker, 18 Park St., Concord.

Diocese of Springfield

Clerical Alternates: P. H. Miller, Collingwood, Ill.; S. L. Hagan, 606 W. Washington St., Cairo; W. L. Botkin, Salem; F. S. Arvedson, 411 Washington St., Pekin.

Lay Alternates: J. G. Weart, 811 S. State St., Springfield; A. R. Knight, 209 W. Washington St., Urbana; R. E. Krohn, RFD 6, Decatur; E. Winkel, 922 Park Ave., Pekin.

Diocese of Western N. Carolina

Clerical Deputy: C. G. Leavell, Morganton, N. C. Lay Deputy: George Wiese, Legerwood.

Clerical Alternates: B. M. Lackey, Lenoir; C. Leach, Valle Crucis.

[Each capital "L" was incorrectly read "S."]



GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



ALBANY, GA.

ST. PAUL'S Rev. G. R. Madson, r
N. Jefferson & Flint Ave. (U. S. 19)
Sun 7:30, 9:45, 11; Wed HC 10

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS Swan & Elk Sts.
Very Rev. Howard S. Kennedy, dean; Rev. G. Hurst Barrow, canon
Sun 7:30, 9, 11 & 4; Weekdays: Mat 7:15, HC 7:30, EP 5:15; Thurs & HD 10, HC

GRACE CHURCH Rev. L. N. Gavitt
498 Clinton Avenue
Sun Masses: 7:30, 10:45; Daily: 7
Confessions: Sat 5-5:30, 8-9

ALEXANDRIA, VA.

CHRIST CHURCH Cameron & Columbus Sts.
Rev. B. B. Comer Lile, r; Rev. O. V. T. Chamberlain, Ass't
Services: 8 & 11

KEY—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.

ASTORIA, L. I., N. Y.

REDEEMER Rev. Baxter Norris, r
Crescent St. & 30th Road
Sun 8, 10; Wed 10; HD 8
Confessions: By appt

ATLANTA, GA.

OUR SAVIOUR Rev. Roy Pettway, r
1068 N. Highland Ave., N.E.
Sun Mass: 7:30, 9:30, 11
Confessions: Sat 4-5

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS
Rev. Don Frank Fenn, D.D., r; Rev. Herbert L. Linley, B.A., c; Rev. Robert St. A. Knox, B.D., c
Sun 7:30, 9:30, 11; Mon, Wed, Sat, 10; Tues & Fri 7; Thurs 8; HD 7 & 10

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, canons
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Low Mass 8, Sung Mass 10
Confessions: Sat 7:30

CHARLESTON, W. VA.

ST. MATTHEW'S Rev. Ben W. Tinsley
"Where a stranger doesn't feel strange"
1316 Bridge Rd.
Sun 8 HC, 11 MP; Thurs 10 HC & Group Study

CHICAGO, ILL.

ANTONEMENT Rev. James Murchison Duncan,
Rev. John E. G. Griffiths, Ass't.
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr.
6720 Stewart Avenue
Sun 7:30, 9, 11. Others posted

CINCINNATI, OHIO

ST. MICHAEL & ALL ANGELS Rev. Benjamin
3612 Reading Rd., Avondale R. Priest,
Sun Sung Mass 9:30, only during July & Aug.

DAVENPORT, IOWA

TRINITY CATHEDRAL
Very Rev. Rowland F. Philbrook, D.D., dean; Rev. Vernon L. Shattuck Jones, ass't
Sun 8, 9:30; Thurs 7 & 10

DECATUR, ILL.

ST. JOHN'S Eldorado at Church Street
Rev. E. M. Ringland; Rev. J. S. Neal
Sun 7:30, 10:30; Daily: 7:30, Mon, Wed, Fri, 1
Tues & Thurs 6:30

DENVER, COLO.

ST. MARK'S Rev. Walter Williams,
Lincoln St. & E. 12th Avenue
Sun 7, 8, 9:30, 11; HC: Wed 10, Thurs & HD 7

(Continued on next page)



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



DETROIT, MICH.
RESURRECTION Rev. Clark L. Attridge, D.D.
 Dexter Blvd.
 Masses: Sun 7, 9 & 11; Wed 10:30; Fri 7

EAST MAUCH CHURCH, PA.
JOHN'S Rev. John Kenneth Watkins, r
 Main and Centre Streets
 Masses: 8:30 (except August) & 9:30; HD 9

EAU CLAIRE, WIS.
ST. JOHN'S CATHEDRAL
 Rev. Victor Hoag, D.D., dean
 Masses: 8 & 11. Daily: HC 7:30, Fri 10

ELMIRA, N. Y.
MANUEL Rev. George L. Gurney, r
 Pennsylvania Ave. at Mt. Zoar St.
 Masses: 8, Cho Eu 11; Daily (except Mon) HC
 Confessions: Sat 4-5, 7:30-8

FREEHOLD, N. J.
PETER'S (Est. 1702)
 Bernard McK. Garlick
 Masses: 7:30, 10; Daily: 7:30 (except Wed), 9
 Confessions: Sat 7:30, 8

FRONT ROYAL, VA.
MARY CHURCH Royal Ave. at 2nd St.
 Charles Noyes Tyndell, D.D., S.T.D.
 Little Cathedral of the Shenandoah
 Masses: 8, 11

HOLLYWOOD, CALIF.
MARY OF THE ANGELS Rev. Neal Dodd, D.D.
 Finley Avenue
 Hollywood's Little Church Around the Corner
 Masses: 8, 9:30 & 11

MASSAPEQUA, L. I., N. Y.
ACE Rev. Edward J. Bubb, r
 Mack Rd. & Cedar Shore Dr.
 Masses: 8, 11 MP & Eu; Thurs & HD 9:30 Eu
 (Chapel) Sun MP & Eu 9:15

MEDFORD, OREGON
MARK'S Rev. George Turney
 Oakdale
 Masses: 8, 10, 11; Fri & HD 11

MILTON, ORE.
JAMES' Rev. H. Gordon Neal
 Street
 Masses: 8, 11; MP & Ser 11; Wed HC 9

NEW ORLEANS, LA.
GEORGE'S Rev. Alfred S. Christy, B.D.
 St. Charles Avenue
 Masses: 7:30, 9:30, 11; Fri & HD 10

NEWPORT, R. I.
JOHN THE EVANGELIST 59 Washington St.
 Thomas Lee Brown, r
 Masses: Sun 7:30, 11; Daily: 7:30 (except Thurs)
 8 1st Fri 8; Confessions: Sat 4-5

NEW YORK CITY
CATHEDRAL OF ST. JOHN THE DIVINE
 Masses: 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser
 Weekdays: 7:30 (also 9:15 HD & 10 Wed), HC;
 11; 5 EP; Open daily 7-6

ASCENSION Rev. Roscoe Thornton Foust, r
 Avenue & 10th Street
 Masses: 8, 11, 4:30, 8; Daily: 8 HC; 5:30 V (Tues
 & Fri) This church is open all day & all night.

BARTHOLOMEW'S Park Ave. & 51st St.
 Geo. Paull T. Sargent, D.D., r
 Masses: 8 HC; 11 Morning Service & Ser; 4 Evensong.
 Musical
 Weekdays: HC Wed 8; Thurs & HD 10:30
 Church is open daily for prayer

CLEMENT'S 423 West 46th St.
 Masses: 8 & 9:30; Daily: 8. Fri 9
 Confessions: Sat 8-9

HEAVENLY REST 5th Ave. at 90th St.
 Henry Darlington, D.D., r; Rev. Herbert J.
 Rev. George E. Nichols
 Masses: 8, 10 (HC), 11 MP & Ser, 9:30 Ch S; 4 EP;
 8 & HD, 11 HC; Prayers daily 12-12:10

LY TRINITY Rev. James A. Paul, v
 E. 88th St.
 Masses: 8, Morning Service & Ser 11
 Weekdays: Thurs HC 11; Mon-Fri MP 9:30

NEW YORK CITY—Cont.
INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
 155th & Broadway
 Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
 Madison Ave. at 71st St.
 Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser;
 4 Evening Service & Ser. Weekdays: HC Wed
 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber
 46th St. between 6th & 7th Aves.
 Sun Masses: 7, 9, 11 (High); Daily 7, 8. Open
 6:30-6:30

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
 5th Ave. & 53rd St.
 Sun 8, 11. Daily: 8:30 HC; Thurs 11 HC

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
 One East 29th St.
 Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
 Broadway & Wall St.
 Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except
 Sat), 3

OCEAN CITY, MD.
ST. PAUL'S BY THE SEA Rev. William Dewees, r
 3rd St. & Baltimore Avenue
 Sun HC 8, Ch S 9:30; Service & Ser 11; Daily: HC
 8; Wed & Fri HC, Special Int 10
 Clergy on their vacation invited to celebrate. Vest-
 ments furnished.
 Confessions: Sat 7-8 & by appt

OMAHA, NEBR.
TRINITY CATHEDRAL 18th & Capitol Ave.
 Rt. Rev. Howard R. Brinker; Very Rev. Chilton
 Powell
 Sun HC 8, 11, 1st Sun Cho Eu 9:30, Other Sundays
 MP 9:30; Wed HC 11:30; Thurs 7:15; HD 10

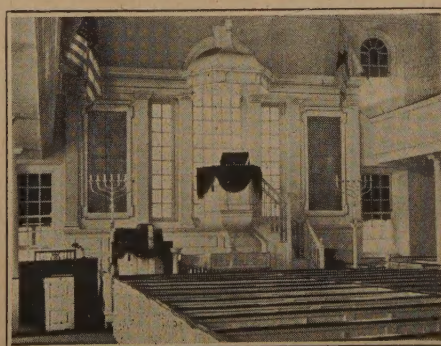
PATERSON, N. J.
HOLY COMMUNION Rev. Harcourt Johnson
 Sun. Masses 7:30, 9:30
 Confessions: Sat 8-9

PETOSKEY, MICH.
EMMANUEL Rev. Arthur G-T Courteau, r
 East Mitchell at Waukazoo
 Lay Readers: Messrs. Dean C. Burns, M.D.; Heber
 R. Curtis; G. G. Germaine; Owen S. White
 Sun 8 (except 1st Sun); Ch S 9:30; MP 11 (HC
 1st Sun)

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th & 17th Sts.
 Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.
 Fifer, Th.B.; Rev. Walter C. Klein, Ph.D., Th.D.
 Sun Holy Eu 8; Mat 10:30; Sung Eu & Brief Ad-
 dress 11; EP 4. Daily: Mat 7:30, Holy Eu 7:45;
 Wed 7; Thurs & Holy Days 9:30; Lit Fri 7:40; EP
 & Int 5:30; Confessions: Sat 4-5

PITTSBURGH, PA.
CALVARY Shady & Walnut Aves.
 Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M.
 Brown; Rev. Francis M. Osborne; Rev. A. Dixon
 Rollit; Rev. Thaddeus A. Cheatham, D.D.
 Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30
 & 10, HD 10

PORTLAND, MAINE
ST. MARY THE VIRGIN Falmouth Foreside
 Rev. Canon Charles E. Whipple, r
 Sun 8, 10:30; HD 9



CHRIST CHURCH
 ALEXANDRIA, VA.

PROVINCETOWN, MASS.
ST. MARY OF THE HARBOR
 Rev. William L. Bailey
 Sun 8:30, 9:30, 11; Fri 9:30; HD 8:30

RICHMOND, VA.
HOLY COMFORTER Rev. Frank E. Pulley
 2100 Grove Avenue
 Sun 8, 11, 8

RIDGEWOOD, (NEWARK) N. J.
CHRIST CHURCH Rev. Alfred J. Miller
 Sun 8, 11; Fri & HD 9:30

ST. LOUIS, MO.
HOLY COMMUNION 7401 Delmar Blvd.
 Rev. W. W. S. Hohenschild, r
 Sun 8, 9:30 & 11; Wed HC 10:30
 Other services announced

TRINITY Rev. Richard E. Benson, r
 616 N. Euclid
 Masses: Sun 7:30 & 11; 1st Sun 9 only

SAN DIEGO, CALIF.
ST. PAUL'S Eighth at C
 Rev. C. Rankin Barnes, D.D., r; Rev. Harold B.
 Robinson, ass't
 Sun 7:30, 9:30, 11 & 7:30; Fri & HD, HC 10

SCHENECTADY, N. Y.
ST. GEORGE'S Rev. George F. Bambach, r
 30 N. Ferry St.
 Sun 8, 11, 7:30; Daily: MP 9, EP 5; HC, HD, Tues,
 Thurs, 10

SCRANTON, PA.
ST. LUKE'S Rev. Richard K. White
 232 Wyoming Avenue
 Sun 8 HC; MP & Ser 10:45; Thurs HC 10

SHEBOYGAN, WIS.
GRACE Rev. William Elwell
 N. 7th Street & Ontario Avenue
 Sun Masses: 7:30 & 10; Daily: 7; Thurs 9
 Confessions: Sat 5-6

SIERRA MADRE, CALIF.
ASCENSION The Little Church in the Mountains
 Sun 8, 9:30 & 11 (High); Tues & HD 8; Thurs 10;
 Summer Sched (July, Aug, Sept) Sun Masses: 8,
 9:30; Confessions: Sat 11-12, 5-6

SPOKANE, WASH.
HOLY TRINITY Dean near Elm
 Sun Masses: 8, 10:30; Thurs 10, Wed 7, other
 days 9
 Confessions: Sat 4-5, 7:30-8:30

SPRINGFIELD, ILL.
ST. PAUL'S PRO-CATHEDRAL
 Very Rev. F. William Orrick, r & dean; Rev.
 Gregory A. E. Rowley, ass't
 Sun Masses: 7:30, 9 & 11. Daily: 7:30

TULSA, OKLA.
TRINITY 501 S. Cincinnati Ave.
 Rev. E. H. Eckel, r
 Sun HC 7, 8; Ch S (exc Aug) 9:30; Service & Ser
 11

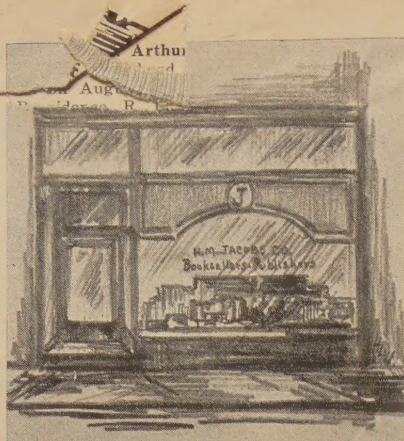
ST. LUKE'S CHAPEL Rev. J. E. Crosbie, v
 Yale Ave. at 9th
 Sun HC 8, Ch S 9:30, Service & Ser 11

VENTNOR CITY (ATLANTIC CITY), N. J.
EPIPHANY Rev. Charles E. McCoy, r
 Atlantic & Avalyn Aves.
 Sun 8, 10, 11; Weekdays 8, exc Wed 10:30
 The Church is always open

WASHINGTON, D. C.
ST. AGNES' 46 Que St., N.W.
 Rev. A. J. Dubois
 Sun Masses 7, Low; 9:30, Sung with Instr; 11,
 Low. Confessions: 7:30 & by appt

EPIPHANY G St. West of 13 N.W.
 Rev. Charles W. Sheerin, D.D.; Rev. Hunter M.
 Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F.
 Richard Williams, Th.B.
 Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun of
 month, HC also at 8; Thurs 11 & 12 HC

ST. JOHN'S Rev. C. Leslie Glenn
 Dr. Glenn will preach at 11 & 8 all summer.
 Sun HC 8; Tues & Thurs 12; Wed & Fri 7:30



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